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BIOGRAPHICAL STRICTURES *K*

ON THE

MOST RESPECTABLE CHARACTERS

IN

ANCIENT and MODERN TIMES;

Σὺ ἀκολοῦθε μοι.

John xxi. 22.

"Be followers of them, who through faith and patience inherit the promises."

Heb. vi. 12.

NEWCASTLE UPON TYNE:

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MDCCLXXVII.

PHOENIX

ON THE

MOST RESPONSIBLE CHARACTERS



ALBERT

THE

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BIOGRAPHICAL STRICTURES.

AS the example of eminent virtue, exercised under a great diversity of circumstances, hath a powerful influence to excite imitation, we hope the readers of the following sheets, will approve of our humble attempt to celebrate the noble actions, to narrate the painful sufferings, and record the noble sayings of some of the great and good among men, in different ages and places of the world, whose history hath been conveyed unto us.—The unrivalled dignity and glory of our Saviour, **CHRIST** the **LORD**; the infinite obligations we are under to him, as the Redeemer of our guilty race; the unspeakable happiness that follows the careful imitation of him; are reasons sufficient, why we should endeavour to enrich and do honour to this work, by beginning with a few strictures on *his* amiable character, who was **FAIRER** than the **SONS** of **MEN**.

The stream of corruption that runs parallel with the rising generations of mankind, and infects them all, was, by his miraculous conception turned aside; so that with great propriety he was called, the **HOLY CHILD JESUS**. The first Adam was the only person that could, and the second Adam that did, keep the *whole Law*. Long did the world look for *perfection*, but in vain; until the **LORD OUR RIGHTEOUSNES**

TEOUSNESS appeared, whose life was a living law; in whose conduct the eye of *malice itself* could find no blot: he was justified by his bitterest enemies, some of whom declared that he was a righteous man, and Judas died confessing, "I have sinned, in betraying innocent blood."

But if there are any, who with those that persecuted him to the death, are still wicked enough to rank him with sinners; it is because they want the sanction of his example to countenance their wickedness. His pure and spotless life, contrasted with theirs whose deeds are only evil, fills them with conscious shame and indignation.

The law followed him with a jealous eye, scrutinizing every part of his conduct; but instead of finding any of those defects by which it is violated in the conversation of the best of other men; it was greatly honoured in him, by a life of the highest perfection. Some of God's children were remarkable for the exercise of one virtue, some for that of another; Abraham for his faith, Moses for his meekness; but in the character of him who is *altogether lovely*, there is a happy combination of every one of them, exercised in the highest degree.

Who can do justice, benevolent reader, to this sublime subject! We hope thy conceptions of him, who is the CHIEF among TEN THOUSAND, are higher than words can reach: Where shall colours be found lively enough for this picture? Was an angel to paint with the beams of the sun, he could not come up to the fair original. After the description

tion hath been attempted in the most copious language, selected and arranged with the nicest skill, we may say with a celebrated Queen, "the half hath not been told us of his renown, *his name, which is above every name*, exceeds the fame which we heard."

Nothing can equal his unfeigned and unremitting PIETY. His young and yielding heart was early animated with sincere devotion; its fire never died, but spread a kindly warmth over all his mental powers, discovering itself in every action of life.—At the twelfth year of his age, he discovered a laudable thirst for knowledge, and uncommon attainments in it; so as to astonish with his understanding and answers, all who were present at his interview with the Doctors in the Temple. This wisdom was improved to the purposes of religion:—To do his Father's will was his delight, and that to which many of his professing followers discover great indifference or aversion, was to the SON of MAN, as bread to the hungry, or water to the thirsty. Remember, candid reader, that the highest ornament of thy nature is piety.—Several of the creatures around us, come near the lowest of human kind in a semblance of rationality, but none of them betray the least capacity or inclination for religion. This is the glory of man, that distinguishes him from them all; exalting him as high above them, as heaven is above the earth. But if thou art unacquainted with the power and exercise of grace, if thy heart is not the seat of piety, if the love of God and of holiness are not the ruling principles,

ples within, thou art little superior to the brutes of the stall—there is a blank in thy character which all the wisdom of this world, all the riches it contains, all the honours it confers, cannot supply. In the exercise of religion, he did not forsake the haunts of men, nor affect the manners of the recluse; but in a social, public, and unreserved way, mingled his prayers and thanksgivings with the multitude. Although the Jewish church was far gone in corruption, and her leaders his bitterest enemies, yet he did not forsake his father's house. The Temple at all appointed solemnities was his constant resort; altho' he was aware of the indignities and persecutions he should there suffer. His zeal for the purity and dignity of *the house of prayer*, was strong and expressive; by expelling from under its sacred roof, such as were there assembled to transact their secular affairs, he hath taught us to pay a becoming respect, to the *place* where Deity is worshipped.

How shamefully deficient in their attendance upon public ordinances, are many that profess his religion! who for the most trifling reasons forsake the assembling of themselves together! Whose regard for the holy Sabbath and the service it requires, is far exceeded by their love of ease, pleasure or vain recreations! He that is of God heareth God's word; it is their father's voice to direct and comfort them, but will be a swift witness against all the audacious despisers of it.—Our end in this serious advice would be happily answered, could it bring any *thoughtless wanderer* back to the church of God. In all other cases

cases we proportion our diligence to the value of the thing to be acquired, but in the business of religion, we act contrary; expecting the highest good (i. e.) *eternal life* from the faint and imperfect use of means; or the almost total neglect of them. If the *REST* which the *blessed above* enjoy and the work in which they are employed, bear a resemblance of the begun happiness and exercise of the *church below*; the one being just the *perfection* of the other;—we may conclude, according to the unchangeable nature of things, that if we have no relish for the *latter*, we can neither be admitted into, nor have any enjoyment of the *former*. —Heaven itself can yield such persons no delight. Holiness and happiness, God by a wise constitution hath joined together, and it is the height of folly to dream of their separation in any case. The dispensation of grace loses *its end* entirely, and *to thee*, is as though it had never been; if it does not effectually persuade thee, to deny all ungodliness and worldly lusts. From the lips of truth we are taught to know who those happy persons are, that can hope to dwell with God in Heaven. They are only such as have glorified him on earth.—Remember, christian reader, that want of appetite is a certain proof of a declining constitution. These that are spiritually alive, will seek food to nourish that life. If you desire not the milk of the word that you may grow thereby, it is a plain indication that there is no life in you.

The spirit of piety diffused itself through every part of our Lord's conduct. Many there are who appear seemingly devout at church, whose behaviour favours

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little of religion in the private walks of life.—But in every company, in every house, the lips of this *great prophet* distilled instruction, his tongue was the interpreter of wisdom. Whilst the water was drawing from Samaria's well; whilst the temperate meal was preparing; he took an opportunity to recommend the bread of life, or point out some of the virtues of the waters of salvation. Mary, captivated with his heavenly doctrine, through deep concern about the one thing needful, forgot the necessary domestic affairs.

But as religion has its seat in the heart, and manifests itself in seeking and maintaining communion with God, in secret as well as public duties; we read, that **OUR DIVINE INTERCESSOR**, although the labours of the day demanded the usual rest, yet he spent many nights in prayer; the sky alone conscious of his devotion, and the morning cloud condoling with him in his complaints of the infidelity of mankind, by mingling its drops with his tears.—Consider this all ye that forget God, let it sound an alarm to your thoughtless hearts. It is his will that men pray always; the life divine is hereby supported. If these only shall see Christ, the pattern of all perfection, that are like him, the neglectors of this duty have no claim to that privilege.

Although our duty to God is the most important and extensive, that our profession as Christians requires; yet there are others of great moment, which necessarily result from the connection that subsists among

BIOGRAPHICAL STRICTURES.

Among men; without the diligent performance of which, the character would not be compleat.—Of these the love and obedience we owe to our parents, claim the chief place, on account of their nearness to us, and the infinite obligations we are under to them.—The LORD of GLORY is a shining pattern of filial love and obedience: Nor did he seek to be excused for the neglect thereof, on account of the public offices he was called to discharge.—The writers of his history have passed over in silence that part of his life, which was least interesting unto us, between the 12th and 30th year of his age. One thing is affirmed, “That he went down to Nazareth, with his parents, and was *subject* to them.” Although he was as “a root out of a dry ground,” the family from which he sprung, being in obscurity, and little noticed in that age; yet he was not ashamed of their poverty and humble station; well knowing that there is no state of dignity and advancement at which a Son may arrive which can raise him above his parents.

It is more than probable that he laboured with Joseph his reputed father, in his usual occupation; as the Evangelist Mark expressly calls him *the Carpenter*. Had he appeared with all that pomp and grandeur that the Jews expected, he would only have resembled *the few* of his people that are in such a station; for “not many rich, not many noble are called.” But by coming down to the condition of a mechanic, he hath the similitude of the greatest part

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of his followers.—He not only appeared in *the form* of a servant, but submitted to the toil of that state ; that all his children, who earn their bread with hard labour from the rising to the setting sun, may find their toil sweetened and sanctified ; the MAN of SORROWS becoming a curse for them, and condescending to bear the burden with them. It were well if young ones would follow this example of industry and diligence ; that they may both provide for themselves and friends, and have to give to others that need.

In the history of this *illustrious teacher*, we find his mother and his brethren sometimes desiring to speak with him ; probably to warn him of some plot for his life, hatched in secret by his enemies. His answer on one of these occasions, is every way worthy of him, who is WISER THAN THE SONS OF MEN : “ Whosoever doeth the will of my Father which is in Heaven, the same is my mother, sister, and brother.” (i. e.) I esteem obedience to God so highly, that I prefer the union it constitutes, the relation it begets, to the nearest ties of blood. I love such with an affection pure and unchangeable, like to what subsists between the nearest relations. These words do not in the least reflect upon the Mother of Jesus, who without doubt was obedient to the will of God ; but seem to be an early caveat against that undue honour which our GREAT PROPHET foresaw would be paid her by a certain church. What veneration should live in the hearts of men for a religion, which exhibits

exhibits such an example of perfection in goodness.

But as the time is fast approaching when death will cut the ties that hold the nearest relations together, let us attend our great HIGH PRIEST at the awful period of his approaching exit. One who was a witness to the parting interview betwixt the *distressed* mother and her *bleeding* son, thought it merited a place in his Gospel. A scene more affecting and instructing than any with which the tragic page can furnish us. We are permitted, as it were, to look into the heart of the *weeping Virgin* and her *Beloved*, which heave mutually with truly parental and filial love. Female courage, when put to the trial, on account of religion, hath in a thousand instances astonished a gazing multitude: The most eminent fruits of it were produced under the cross. Whilst all the Disciples forsook him and fled, two or three *Christian heroines* accompanied his last steps to the place of skulls;—there with heart-felt pity and tearful eyes, beheld the plentiful streams of atoning blood, issuing from the *great sacrifice* by many wounds.

Let tender mothers, as they read these lines, supply from their *feelings* what is wanting in our description. Behold her whom all nations *will call blessed*, because *highly favoured among women*; a spectator of sorrow, *like unto which* none were ever found. Her Son, her Lord, suffering a violent and untimely death; a victim to the unrelenting malice of cruel men. Now

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was fulfilled what *Simeon* had long ago predicted, "a sword shall pierce through thine own soul also." A helpless widow she stood, without any means of future subsistence, exposed to certain reproach for what was her highest honour, The DESIRE of all NATIONS and of her heart, being nailed with violence to the unfeeling tree, and sinking under the shadows of death.

But lo! the King of Martyrs, who WAS TOUCHED WITH THE FEELING OF OUR INFIRMITIES, turns his eyes, swimming in darkness, towards her whose womb bore him, and whose paps gave him suck.—Silver and gold had he none. He could not even bequeath her the robe which she had probably wove for his cloathing. This fell to the lot of one of the soldiers. Although ten thousand cares crowded upon the Saviour's mind at this awful crisis, being about to finish a great work; yet these affectionate words were heard to proceed with dying accents from his tongue scorched with thirst:—"Woman," not mother, this is pity's softest name, "behold thy Son;" let the relation be transferred to JOHN, whom love hath brought back to Calvary, and whom providence will deliver from that persecution by which his brethren shall be cut off, that he may be thy daily support, companion, and instructor. For this cause I have admitted him to my warmest friendship, and touched his heart with my love. In him you will find an affection truly filial."

"He said also to that disciple behold thy mother."

John

John well understood the import of his Master's words, and took her from that day unto his house. Historians say, that she lived at peace in Jerusalem for some time, and died at Antioch in a good old age.

If this short treatise shall fall into the hand of any disobedient ungracious child, O be persuaded that you have not the spirit of CHRIST, and consequently are *none of his*. Is this your recompence for all the care, anxiety, labour, and watchfulness your parents endured on your account? Shall *they* be grieved by *your* rude and undutiful conduct, in return for all that comfort and joy which their indulgent hearts forboded? They hoped that the frail remains of life would be cherished and sweetened by *your* kind assiduities and obliging deportment. But alas! the grief of disappointed hope, hastens them *with sorrow to the grave*, complaining with the eagle in fabulous story, "that she was pierced to the heart with an arrow feathered from her own wing."

It would be doing injustice to his character, whose life was a continued series of beneficence, were we to pass over in silence his PHILANTHROPY, or general love of mankind.—His heart was the seat of sympathy and compassion; his hands the ministers of universal kindness.—Judea, when he appeared in public life, was like a great hospital, replete with objects of distress and compassion.—The diseases which he cured were either peculiar to that age, or attended with such uncommon symptoms, as to baffle the skill

skill of the most experienced physicians. Many of these were inflicted by the Devil, who was permitted to rage with extraordinary fury, because his *time was short*: from the jaws of this devourer many were to be redeemed, and the empire of truth established upon the ruins of his kingdom.—The number of Christ's patients were almost infinite—"He healed all manner of sickness and disease among the people." None applied for help in vain. His goodness was often of a preventing nature, and found of those that sought it not. The Dimoniac, the mad man, were often the objects of it, the nature of whose malady prevented all complaint. In compassion to the weeping sisters and the helpless widow of Nain, he robbed the grave of its destined prey, and restored to life their lamented friends. That the scene of his usefulness might be enlarged, he sought unweariedly in every adjacent region to the extent of many miles, opportunities of general usefulness, not only in Judea, but in Samaria, Galilee, and Syrophenicia.

His behaviour was not stiff or reserved, but free and unrestrained: not confined to one sect or party, but open and inviting to all. We never hear that he refused an invitation to an entertainment, even when his enemies were present or masters of the feast; not for the pleasure of eating, but doing good: not as the wicked man's companion, but physician. The bigots and self-conceited of that age did not suffer him to escape the scourge of their licentious tongues. *He endured the contradiction of sin-*

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ners against himself. They said, by way of reproach, 'This man eateth and drinketh with publicans and sinners.' But it hath been always an undeniable evidence of a good character, when the worst thing an enemy can say of it, tends to its recommendation. Be it re-founded as cause of exultation, and with the voice of praise through all the churches; "This man receiveth sinners and eateth with them."

Inasmuch as the soul is more excellent than the wasting tabernacle of the body, so much greater concern did he discover for its happiness.—Conscious that ignorance is its greatest bane, and knowledge its highest ornament, this great LIGHT of the WORLD, removed the films of darkness from the visive faculty; illumined the obscure chambers of the soul, and darted the rays of divine wisdom into all her intellectual powers.

As knowledge, until the evil it decerns be removed, ministers to our pain and grief; as the guilt of sin is of all evils the most dreadful, filling us with direful apprehensions of endless and irremediable woe; JEHOVAH OUR RIGHTEOUSNESS hath freed us from that fear of eternal death, which hath tormented, by taking our guilt upon himself and "becoming sin for us," extinguishing the flames that were ready to kindle upon us, and justifying us freely through his redeeming grace.

One thing more compleats the salvation of men, (i. e.) deliverance from the power, dominion, and tyranny of lust and corruption in the heart. While

this

this power is unsubdued, the soul is confined in a miserable vassalage, and lorded over by an imperious and unrelenting master; until the **AUTHOR** and **FINISHER** of our **FAITH** binds the strong man, knocks off our fetters, restores us to our self-possession, breaks the force of evil habits, sets reason upon the throne, giving the reins of government into its hand, and directing it to rule according to the precepts of the word.

Those precious blessings of the new covenant, those great offices executed by our Lord, with all the comfortable relations he stands in to us, are summed up in the beautiful language of an Apostle, when he saith, "that Christ is made of God unto us, wisdom, righteousness, sanctification, and redemption."

What a powerful motive is here to excite all who are called Christians to imitate, in acts of kindness to their fellow Christians, him, who *in all our afflictions was afflicted!* whose way through life may be traced by incessant acts of beneficence! Consider this with attention, and be cruel and oppressive to your brother, if you can!—His miracles were all deeds of mercy: Instead of fire from Heaven *to consume*, he brought grace *to save* them that were ready to perish. In the establishment of his religion, he intended that men should *feel the benefit of it*. The exertions of power were all tempered with mercy.—He hath attached us unto himself as the best **FRIEND** and unwearied **BENEFACTOR** of the human race. There is no imperfections in his character to lessen our esteem, but every thing to heighten our love.

Let

Let all that inclination to cruelty, selfishness, and an inordinate concern about *our own things*, which are the certain characteristics of a contracted soul, be for ever banished from our breasts. Let us cultivate the God-like virtues of generosity, friendship, and benevolence. *Be kindly affectioned to one another in brotherly love.* We are all children of the same great family, branches of the same root, copies of the same original, the same in every essential ingredient in our nature, only differing in the accidental circumstances of time or place, dress or stature. The principle of sympathy universally prevails; every man's heart echoes to another's woe:—As if one common soul possessed us all; what we feel or suffer in any one body, is felt and suffered in every other. For although the pain or pleasure is sharpest and most intense to the individual whom it immediately affects, yet as soon as known, all the other parts of our nature suffer with it. Like musical instruments in unison, when one of them is touched, the others resound with sympathetic harmony. To accommodate the stranger, resolve the doubting, instruct the ignorant; are acts of kindness to our *own nature*, individuated in the person of another, which bleeds through his wounds, and exults in his joy; whereas every act of cruelty and oppression, is a violation of the common ties of humanity, and tearing our own flesh.

We have held up before thee, indulgent reader, this picture of benevolence exercised to the greatest extent by our ELDER BROTHER. We have told thee

thee what the sympathetic feelings of one man for another are, if not blunted by indulged maliciouſneſs; and how his affections operate if not warped by intereſted views. That thou mayeſt know whether thou haſt *the mind of Chriſt*, and art under the benign influence of *the religion of love*. Or whether by hating thy brother, thou diſcovereſt thyſelf to be a murderer, and of thy father *the Devil*.

In the LAMB of GOD, the amiable virtue of HUMILITY, ſhone with brighteſt rays. That we may do juſtice to this ſubject, it will be neceſſary to conſider how high he was; from what ſtate of dignity and exaltation he came; contraſting therewith the condition of diſtreſs and poverty into which he was brought by a voluntary ſubmiſſion. But the ſubject far ſurpaſſeth the utmoſt reach of human capacity. Finite creatures muſt ſtand at a proper diſtance from his refulgent throne, and behold *the glory that he had with the Father before the foundation of the world*. Theſe are the words of the ſpirit of God, unto which we are allowed to affix the higheſt idea of honour and felicity whereof we are capable. He was *in the form of God, and challenged an equality with him*. He was rich in the poſſeſſion and contemplation of all thoſe adorable attributes that ſhould afterwards diſplay themſelves in his works. Of the ſources and extent of his felicity we are in a great meaſure ignorant; although we may form ſome notion thereof, from the pleaſure we feel, in deviſing any ſcheme that may greatly contribute to the
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benefit of our fellow-creatures, in delivering them from impending evil, or securing some permanent good.

If such a plan affords considerable delight to us, although uncertain in its operation and confined in its effects, what unspeakable joy, to a Being of unlimited capacity, must result from the œconomy of redemption, devised in infinite wisdom, certain in its execution, pregnant with the richest blessings, and eternal in its happy consequences? *He rejoiced in the habitable part of his earth, and his delights were with the sons of men,* before either the one or the other was created.

Let us from this state of unrivalled dignity, follow him to the lowest condition of humanity, when he *tabernacled amongst us in the likeness of man*: Not to be ministered unto, like the sons of ease and affluence, but to minister to those of low degree. Whilst the rich have many things to console them, and to smoothe the rugged path of life, he would not honour the wealth of this world by taking any part of it into his possession. *For our sakes he became poor, not having where to repose his sacred head.* He took hold of our frail nature with every disgraceful appendage, and with all those weaknesses and infirmities which our apostacy from God had brought upon us.—He became obedient to a law which had no power over him but by his consent; submitted to its dreadful malediction, that we might escape; and drank the bitter cup of death, that he might redeem us from, and destroy him that had the power of it.

Behold

Behold and wonder, O my soul! at him who was a worm and no man: he was the object of contempt and scorn, *and despised of the people*, although an ambassador of peace, a prince in disguise. In vain do we search the volumes of ancient and modern history for *similar* instances of degradation. There can be none—because the distance between the highest and the lowest state of a created being, is inconsiderable. Suppose the Babylonian monarch had not been driven from his throne, but to accomplish some benevolent purpose, had relinquished it for a time, and herded with the cattle, eating grass like an ox.—Suppose an angel in the shape of a reptile should crawl a thousand years in the dust of this earth;—yet these exhibit only a faint emblem of the KING of KINGS, when from his *celestial palace* he descended into *Hell*.

Let us learn of him, who is called the LAMB of GOD, not only as the appointed sacrifice for human crimes, but because he was *meek and lowly in heart*. Pride is very unfuitable for sinful men, and contrary to the *genius* of CHRIST's religion. The way to advancement in his kingdom is to become low and humble in our own sight; the gate that leads to life is too strait to admit such as are swollen with self-conceit. The gospel of the grace of God, stains the pride of human glory, takes away boasting, from the creature who consents to be nothing, that God may be all; and confesses that he is eternally indebted to unmerited love.

To the amiable virtue of *humility*, we may add that of *PATIENCE* exercised to the utmost extent by him who *endured the contradiction of Sinners against himself*. When he was reviled, he answered not again, but committed himself to him that judgeth righteously. Forgetting as it were his own destiny, his chief care is about his disciples. —“ If ye seek me, let these go their way.” No complaint during his extreme agony, but what was extorted by the suspension of the tokens of his Father’s love. *In patience he possesseth his soul*, even when life was regularly besieged on all sides, when he disputed every inch of ground with the king of terrors, and at last expired by many wounds.

A repining and fretful disposition under affliction, is not only hurtful to the sufferer, by adding to his distress, but is exceedingly unbecoming in those who do not suffer innocently as he did, but confess that *their afflictions are less than their iniquities deserve*.

We shall conclude this summary of our LORD’s character, by mentioning one virtue more whereby it was adorned, and becomes highly worthy of imitation by all his followers; that is, his readiness to *FORGIVE* his bitterest *ENEMIES*. It is the glory of our religion that it not only teaches, but, by grace promised and bestowed, enables men *effectually* to pass by injuries received, of the most grievous and hurtful nature. The heathen precept in its utmost refinement could go no farther than this; “Thou shalt hurt no man, *nisi lacefferit*, unless he shall have hurt thee.” But hear the noble and sublime language

guage of him who *spake as never man spake*; "*Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy; but I say unto thee, love your enemies, bless them that curse you, &c.*" Nor did he only *say it*, but practised it, praying with his dying breath in this manner, "Father forgive them, for they know not what they do."

Did the professors of his religion follow him in this particular, what a happy world would this be! compared with what we find it; on account of the free indulgence of the wicked spirit of retaliation and revenge.

Let us add before we conclude, a *necessary caution*, namely, that whilst we are exhorting to an imitation of Christ as our *pattern*, take care you don't disown him for your *priest*. *To set us an example of every virtue, that we might follow his steps was one great end of his coming, but not the chief end*: this consisted in the atonement he was to make for the sins of the world by the shedding of his blood. God preserve us all from the contagion of this growing error, 'Other errors,' saith an eminent writer, 'only scratch the face of the Christian religion, but this pierceth it to the heart.'

In fine, if our hearts have been touched by redeeming love, we will from that moment become workers together with Christ; by exhibiting a good example to our brethren of mankind, whereby their salvation may also be promoted.—Many of them are not at pains to read his character, as drawn by the unerring

tinerring hand of inspiration in the New Testament. But let them read it in us; let us *force upon them* the knowledge of what he was, by being the same, and by endeavouring each of us to be a *living Christ* in a world lying in wickedness.

To HIM who came from bright realms above,
To win the nations, with his bleeding love;
Who for his Church did Paradise regain,
To HIM be glory evermore. AMEN.

To which of the Saints shall we now turn, after the picture of absolute perfection that hath been drawn? We had it once in contemplation to set one of the most eminent of the Apostles next his Master; the Evangelist John for example; as love, in which he abounded, is a grace of a very assimilating nature: And as it is most agreeable to the human mind, to descend gradually from the greater to the lesser.—— But we altered our purpose for the following reasons.

1. The difference between one good man and another is small and inconsiderable, compared to the immense distance betwixt our illustrious FORE-RUNNER and the most holy of his Saints, so that the transition, at any rate, is very great.
2. To select one of the Apostles, and pass by the rest, would be doing injustice to their characters. To record the
lives

lives and actions of them all, would swell our history too much. We shall therefore proceed to give our readers an impartial account of some of the most eminent, pious, and learned, in later periods.

Although we may afterwards proceed in a regular series from the primitive times to the present; yet we shall in one or two instances transgress this rule, by introducing upon the stage, in the first place, a most remarkable personage, who lived in dark and and troublesome times. The scene of his ministry being in those parts with which many of our readers are acquainted, particularly endears his memory unto us. He was commonly called the Apostle of the North, as he laboured much in preaching on or near the borders that divide England from Scotland.

*The Life of the famous BERNARD GILPIN,
for many years Rector of Houghton-le-spring, between
Durham and Sunderland.*

THE year 1517 gave birth to this great and good man, a period crouded with the most important events to the church of God. Kentmire Hall, in Westmoreland, had been the seat of his forefather's from the time of King John. He was the youngest of his father Edwin's children; and early inclined to a contemplative life.—— The study of the original languages, in which the scriptures were wrote, was his chief employ at Oxford college, which he entered at the age of sixteen.

We shall not, as some writers have done, trace particularly the progressive steps of his attainments in knowledge; but proceed to speak of his conversion from the errors of the church of Rome, in the communion of which he had lived, until about the time of King Henry the VIIIth's death, whose young successor encouraged the Protestant cause from principle, which he had done from policy. Two famous reformers appearing about this time, were the happy means of opening the eyes of our young christian hero. The first was Erasmus, who with an noble freedom, shook off the prejudices of his education, exposed the lazy and illiterate churchmen of that age, attacked the reigning superstitions of Popery, and drew both the envy

and admiration of the learned world upon himself. The other was Peter Martyr, who read lectures on divinity at Oxford, in which he boldly attacked the corporal presence, one of the oldest errors of the Romish religion.

Our cautious student heard them both with great attention, and received Erasmus, as a treasure of real learning into his friendship; but as he would take nothing upon trust, suspended his judgment, until he should search the scripture thoroughly.

The contest now running high, the popish party laboured hard to engage Mr Gilpin on their side, in a dispute with Peter Martyr. To this he yielded, with design, if possible, to come at the truth, by a fair comparison of his own arguments with those of the reformer. He soon found the latter to preponderate.—Instead of convincing he was himself convinced, and gave up the popish cause as untenable, with that grace, which always attends a free enquirer.

A matter of such importance was not transacted, without earnest solicitations for direction from the FATHER OF LIGHTS, and a diligent enquiry into the authorities and proofs by which both opinions were supported.—But we now come to the thirty-fifth year of his age, about which time he was presented to the vicarage of Norton, in the diocese of Durham. His sermon at court, preached on occasion of this preferment, is one of the boldest attacks upon the venality, extortions, and other reigning vices of that age, that we remember to have met with.

It would not comport with our design, to give the reader extracts from this pointed discourse. Suffice it to observe, that not only the clergy and nobility had their part in it, but even royalty itself did not escape.—Happy the princes that have those about their persons, who dare to tell them the truth.—In this instance Solomon's observation was verified, "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue."—For his plainness and zeal, instead of giving offence, procured him two noble patrons in the Earls of Bedford and Leicester. A general license for preaching was obtained at this time for our Northern Apostle by Lord Burleigh, a favour granted only to men of approved worth.

That he might be more fully confirmed in the principles of the reformation, he resigned his living to a faithful friend, intending to visit some of the learned in Germany, France, and Holland. We shall not follow him in this tour, but receive him back again, after three years of great improvement; having seen so much of the superstition of Popery among the people, and subtilty among the priests, that it became his utter aversion.

Bishop Tunstal, a prelate of great humanity, then filled the see of Durham. That remote county was almost the only place where the fire of persecution did not rage, on Queen Mary's accession to the throne. Thither Mr Gilpin came immediately, and was received with welcome by the mild Bishop, who gave him
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the archdeaconry of Durham, to which the rectory of Easington was annexed. Altho' he had whilst abroad absolutely refused a rich living, because he could not for a time reside in it, yet he now accepted the offer, and began his ministry with sincere resolutions of doing all in his power to promote the great ends of it. He reprov'd vice both in public and in private, without respect to the persons in whom it was found. He explained the doctrines of religion with a freedom which was not suited to those dangerous times.

The degenerate clergy of those places, being the chief object of his well-meant reprehension, did not fail to render him evil for good, by commencing a prosecution, whereby they hoped to get rid of such an officious and unpleasing inspector. But this flame, which it was believed nothing but his blood could quench, was soon extinguished by the prudence and address of his friend the bishop.

About this time finding, that to discharge his duty faithfully in the double capacity of Archdeacon and Rector, was too much for his strength : he earnestly requested of his superior, that he might resign the one or the other. But this request being refused by his lordship, not without evident marks of displeasure at what he thought an unnecessary scrupulosity of conscience ; he resigned them both, and remained for some time without any office in the church ; until the Rectory of Houghton-le-spring fell vacant, which soon happened. As the two former were
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not yet disposed of, the Bishop with a smile on his countenance made him an offer of all the three : He thanked his benefactor and accepted of Houghton.

We will not shock our readers with a long description of the dark and uncultivated state of that large parish, where scarce any traces of true christianity were to be found.—Popery had by length of time, and carelessness of public teachers, produced its full growth of superstition. To attempt an improvement of so great a waste, required strong resolution. But what will not love to God and the souls of men prompt those to undertake, that like Gilpin are under its influence ! Having implored the divine assistance, he began to preach with earnestness and zeal, the people crowding about him with great attention.

In the mean time another storm was gathering over his devoted head. His diligence was a daily reprover of the carelessness of his neighbours, who said in their hearts, “ by so living thou reproachest us.” Such a formidable number of articles of impeachment were now got together, as it was hoped would crush him effectually. Dispairing of the satisfaction of seeing him burnt at Durham, on account of the Bishop’s partiality, they removed the cause to London.—Bonner of that see was by nature an inquisitor, a man fit for the bloody purpose : he took fire at once, and promised that the heretic should be at the stake in a fortnight.

His friends in London now trembling for his safety,

ty, dispatched a messenger to him, intimating, that he had not a moment to lose. The tidings did not surprize him; he had long been preparing to suffer for the truth, and was resolved not to decline it; if by his death he could better promote the interest of religion. As this was an event for which he had long been preparing, he called up William Airey, an old and faithful servant, whom he accosted in these words. "At length they have prevailed against me—I am accused to the Bishop of London from whom there will be no escaping—God forgive their malice, and grant me strength to undergo the trial." He then ordered him to prepare with all expedition a long garment, in which he might go decently to the stake; "for I know not, saith he, how soon I may have occasion for it."—His answer to his friends who besought him earnestly to provide for his safety, deserves to be recorded. "As I cannot consistently with my duty throw myself voluntarily into the hands of my enemies, so neither will I take any measures to avoid them." The messengers apprehending him in a few days, put an end to these altercations.

How wonderfully does Providence over-rule the intentions of men! This eminent servant of God used often to say, "That nothing happens to us but what is intended for our good." The fracture of his leg, by a fall on his journey, put the good man's faith to the trial. It was soon retorted by those that conducted him, "whether he thought this accident was for his good." He replied, "that he firmly believed

believed it was." It happened accordingly ; for before he was fit to travel, Queen Mary died, and was called to give an account, before a high tribunal, of her bloody practices.

The happy change of measures that commenced from the beginning of Queen Elizabeth's reign, is well known. As the first fruits of it to Bernard, he was sent back to his charge through crouds of people, expressing the utmost joy, and blessing God for his deliverance.

But this was only the beginning of his advancement by the favour of that princess, had he been one on whom worldly interest could have prevailed. Although he never proposed reputation as the end of his actions, yet few stood higher in the public esteem. At court he had many friends who at this time were not idle. In consequence of their unsolicited application, the Queen nominated Mr Gilpin as a proper person to fill the see of Carlisle. But he could by no means be prevailed upon to accept of this unexpected honour. " Acquainted with mine own weakness, says he, I would be excused from bringing upon myself a burthen to which I am not equal ; and must refuse a kindness I do not merit. In the mean time, I will do my utmost for the service of religion in an inferior station."—A rare instance of mortification and self-denial !

An offer of another kind was now made to him, namely, the Provostship of Queen's-college, in Oxford. This also with the same steady resolution,

“to be content with such things as he had,” he absolutely refused.

The great ignorance which at this time prevailed among all ranks, especially in the north of England, afforded a melancholy prospect to all who were heartily concerned about the interest of religion. To remove it as much as he could from his bounds, Mr Gilpin generously proposed to build and endow a grammar school at Houghton, which his rigid economy enabled him to do. The happy effects whereof were not only felt immediately, but continue to this day.

After reciting some passages chiefly of a public nature in the history of this good man, we shall now follow him in the private walks of life, from which his real character will appear.—It was an established maxim with him, when he entered upon the charge of a parish, that he would do all the good in his power. And indeed his whole conduct was only one straight line drawn to this point. To introduce the knowledge of religion amidst the gross ignorance that prevailed, will to every one that hath the least acquaintance with human nature, appear to be a difficult task. Much rubbish was to be cleared away, and many prejudices alien to christianity, were to be removed. His first step to success, was to gain the affections of his people. This he attempted by an easy familiarity of behaviour, not by servile compliances. His deportment was free without levity, obliging without meanness, insinuating without art; he condescended to the weak, bore with the passionate, complied

complied with the scrupulous : thus in a truly apostolic manner, he became all things to all men. By these prudent methods he conciliated the favour of his neighbours, convincing them that his motive was a real concern for their salvation.

The pulpit was not the only place from whence he conveyed instruction;—he followed his people to their houses, and encouraged them to come to him, that their doubts and difficulties might be removed. He could easily discern the first appearance of virtue to encourage it, and of vice to reprove it ; and yet in such a way as seldom to give offence.—The happy change that took place in that bounds, exhibits a proof, of the great reformation which one person may effect, who hath the cause of God sincerely at heart.

The instruction of youth was his principal concern ;—he found by experience that it was easier to prevent vice, than to reform men that had been accustomed to the practice of it.—He had more hope of the succeeding generation than the present, he therefore spent much time in forming the minds of the younger part of his audience to the love and practice of virtue.

As there is nothing that tends more to sour the minds of men, and defeat the gracious intention of a preached gospel, than the private quarrels that happen among neighbours about civil property ; this good man was often engaged as an arbitrator in matters of difference and litigation : and although not

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much acquainted with law, he could pronounce an equitable decision, to the satisfaction of such as confided in him.

Nor was the visitation of the sick, amidst the multiplicity of other concerns, neglected by him—he was looked upon as the Angel of consolation by all in distress;—and when unable by the infirmities of age to attend personally, he used to write letters of condolence to his afflicted neighbours, some of which are on record, but too long to insert.

Oppression of the innocent and helpless, was one of the many crimes that then abounded; against this iniquity our hero set himself, with the avowed purpose of redressing the injury, or perishing in the attempt. One Dr Barnes, a friend to the then Bishop of Durham, gave occasion by his unrighteous conduct, for many complaints.—This bold and impudent man had raised himself from the lowest station to be head of the ecclesiastical court; which put it in his power to act the tyrant in every cause that came before him.

Between this avaritious man and Mr Gilpin there was a strong opposition for many years;—the one trying to redress the injuries of which the other was the author. His remonstrance with Barnes concerning three orphans whom the latter had defrauded, deserves to be mentioned—“It will be only a very few years before you and I must give up our great accounts, may God give us grace to have them in constant readiness; may you take in good part what I now write:

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my prayers are for him to whom this advice is given." The effect of benevolence is often lost for want of resolution; there are many that wish well to their brethren, who have not courage to step forward to their assistance, but like the timorous deer forsake and shun the unfortunate. One thing the opposer of tyranny may lay his account with, that the injury intended for others, shall fall with double weight upon himself.— This Mr Bernard felt, but was supported by the reflection of having done his duty.

We come now to a shining part of his character: the scene of his ministry was not confined to the banks of the Wier, but extended to Westmoreland, and many of the adjacent counties: Considering how much those parts of God's vineyard were neglected, he was strongly prompted to diffuse the light of the gospel among them: in his annual visits to those parts, he used to call the people about him in every town or village, to explain the duties of religion and morality, caution them against the snares of vice, and put them in remembrance of a future judgment.

It is well known what influence upon a common audience, the appearance of sincerity will have.— The merest enthusiast in the world will be listened to, because he is supposed to speak from the heart. When these appearances are real, as in the case before us, we need not wonder to find a crowd following Mr Gilpin even in the wildest parts. For altho' under the direction of a calm judgment, yet he could address his hearers with all the warmth of enthusiasm,

so as to rouse the most inattentive to a sense of religion, and a concern about salvation.

The most wretched of the human species in a christian land, are those confined to jails ;—the dark and impervious walls prevent their misery from being seen, their groans from being heard : but their hidden and obscure condition could not elude Mr Gilpin's search for objects of distress ;—the tenderness of his nature prompted him to visit them whom adversity had early marked for her own. Few of those places having any stated clergyman to officiate in them, his services were highly acceptable ;—nor were his labours of love in vain ; many abandoned transgressors were reformed by his means. Those who were less guilty than others, or whose cases were attended with harder circumstances, were by his intercession often relieved.

But his greatest difficulties were those which he encountered in the borders.—There is a large tract of waste country that divides the two kingdoms, called Reedisdale and Tinedale, in Northumberland ; then inhabited by a wild, enterprising, fierce people. Before the union these places were generally called the *Debateable Lands*, being claimed and possessed alternately both by the English and the Scots, and the common theatre on which the two nations acted many bloody scenes. The inhabitants lived by plundering their neighbours ; they were so nimble and active by sudden alarms, and withall so subtle, that no vigilance could secure a man's property. They could

could twist the horn of a cow, or disguise a horse so dexterously, that their owners could not know them. The stolen goods were generally disposed of by sale, before any method could be taken for their recovery.

On this dreadful and barbarous country, from fear of danger avoided by every one, our zealous disciple fixed his compassionate eyes. Every year found him in those lonely dales, searching among the hills for the cottages of the poor inhabitants, and calling them together to receive instruction. Although the winter was the most unfavourable season for these expeditions, yet he found that the people were most disengaged at Christmas, and could be most easily assembled. The times and places for meeting being fixed, either in a church or some other building, as was most convenient; there was a regular attendance of great crouds of people, some for instruction, and others to receive charity.

The inconveniencies of this undertaking were very great, partly through the want of proper food in this desert land, and partly by the great distance of places and the badness of the roads. Night would sometimes overtake him on the mountains, in which case he caused his servant to ride about with his horses, whilst himself on foot used as much exercise as his age would permit, to preserve the vital heat, until day begun to appear, and open a new scene of usefulness.

The least acquaintance with the history of those times will suffice to inform us, that our Saxon ancestors

tors had a great aversion to the tedious forms of law for the redress of injuries;—they chose rather to determine their disputes in a more concise manner, and that was by the sword. He whose blood first stained the ground was the loser. Nor was the matter in litigation always decided by the advantage, which one man obtained over another in single combat. Those wild Northumbrians often carried their deadly feuds, as they called them, to most shocking lengths, by mustering their friends and adherents, so that a private grudge or slight offence frequently occasioned the shedding of much blood. A quarrel of this sort happened at Rothbury towards the head of the river Coquet, whilst Mr Gilpin was there. The contending parties behaved with tolerable decency at church for some days, as they happened not to come together;—at length they unhappily met, and being enflamed at the sight of each other, began to make a horrid clashing with their swords and javelins, eager to shed blood. The preacher stepping down from the pulpit, rushed in between them, and remonstrated in the most friendly manner with the leaders of these clans, upon the indecency, cruelty, and guilt of such a conduct; by which he prevailed with them to desist, not only until public worship was over, but whilst he remained in the country.

These border champions, to shew their prowess often sought a quarrel, by hanging up a glove in any public place as a challenge to the man that should dare to take it down. Mr Gilpin observed one of these

these suspended in a church in those parts, as he entered it on the sabbath morning, and ordered the faxton to hand it to him : upon his refusing to touch it, our hero laid hold of it himself, and putting it in his breast, he took occasion to shew the congregation, how unsuitable such savage practices were to the profession of christianity, and the love which we owe to one another.

As a remarkable instance of his spirit and resolution in inveighing against the scandalous management of ecclesiastical affairs at that time, we shall give our readers an extract of a sermon which he delivered extempore before the bishop and clergy of Durham; to the former he spake thus : "My discourse reverend father, must be directed to you : God hath exalted you to be the bishop of this diocese, and requireth an account of the government thereof. A reformation of all those matters which are amiss in this church, is expected at your hands : say not that the crimes have been committed by the fault of others without your knowledge ; for whatever either yourself shall do in person, or suffer through your connivance to be done by others, is wholly your own ; therefore in the presence of God, his angels, and men, I pronounce you to be the author of all those evils ; yea, and in that strict day of the general account, I will be a witness to testify against you, that all those things have come to your knowledge by my means ; and all these men shall bear witness thereof, who have heard me speaking unto you this day." Few
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of the sermons preached before the bishops in this age, run in the above strain.

The audience was alarmed with the speaker's danger, and some of them gathering about him as he left the church, reproached him with tears for what he had done, saying that his lordship had now got the advantage he had long sought, to ruin him effectually.—His answer is every way worthy of his character. “If my discourse produce the effect intended, I am regardless what the consequences may be to myself.”

The power of truth and sound conviction, perhaps never appeared to greater advantage than on this occasion ;—for while the company waited after dinner, when the bishop's resentment should break forth ; instead thereof he addressed the preacher as follows : “Father Gilpin, I acknowledge you are fitter for the place I occupy, than I am for yours ; I ask forgiveness for past injuries, and while I live bishop of Durham, none of your many enemies shall hurt you.

We do not intend to transcribe at length the amiable account that is given of his hospitality, which was the admiration of the whole country. Forty bushels of corn, twenty of malt, and a whole ox, were spent in his family every fortnight. His house was the cheerful receptacle of the stranger and the traveller—Three large tables were covered every Sunday from Michaelmas till Easter, at which were seen the greatest part of his parishioners and their families.—

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The 400l. a year, which was the value of his living, was wholly given away for the support of the school and other pious uses.

His extensive acquaintance with men of letters made Houghton a place of general resort by persons of this character.—One instance shall suffice to convince us how well he was prepared at all times for the reception of such: Some affairs in Scotland obliged Queen Elizabeth to send thither her Treasurer the Lord Burleigh, who in his return resolved to pay Mr Gilpin a visit. Hurried as he was, he could not resist the desire of seeing a man, whose name was every where so respectfully mentioned. His free discourse from the pulpit to King Edward's court, had early recommended him to this noble person. His return was so sudden that he could give no notice of the intended call. But the œconomy of such a plentiful house, was not easily disconcerted. Mr Gilpin received his noble guest with so much true politeness, and treated him and his retinue in so affluent and generous a manner, that the treasurer was often heard to say, "That he could hardly have expected more at Lambeth."

During this visit his lordship was agreeably surprised at the exact order and regularity of so large a family;—for although there were continual crowds of persons of all ranks, yet there was no confusion. Here was true simplicity of manners, accompanied with the exercise of every social virtue.

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nels, when he compared the happiness enjoyed in this calm and amiable retreat, to the unquiet scenes of vice and vanity in which he was engaged. Obligated at length to take leave, and pursue his journey to the South, he stopped at Rainton-hill, which rises about a mile from Houghton, and commands the vale; and viewing with an eye of complacency the seat of his friend, he uttered these valedictory sentences, "There is the enjoyment of life indeed! Who can blame that man for not accepting a bishoprick? What doth he want to make him greater, or happier, or more useful to mankind?" As we must all at last yield to the growing infirmities of humanity: We need not wonder to find the constitution of this illustrious man sinking and giving way, under the pressure of the many toils and fatigues to which he was exposed. His death, however, was hastened by an unfortunate accident, which happened to him as he crossed the street of Durham; an ox pushed him down with such violence, that it was supposed he could not live many days. And, indeed, although after a long confinement, he got abroad again; yet he never recovered his wonted strength. He lived, however, to see a new enemy in the person of one Broughton, who had received his education at his school; and yet this ungrateful man was vile enough to endeavour to supplant the very patron who had raised him.—By insinuating himself into the Bishop's favour, he hoped to obtain a good living; and as Gilpin was old and infirm, he cast his eye upon
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Houghton. But, to make the remains of life as bitter as possible, or rather to hasten the good man's exit, he did him every ill office, by obtaining from the credulous bishop a suspension, and other marks of his displeasure against Mr Gilpin. But they were afterwards reconciled; and Broughton, to his great mortification, obliged to push his fortune elsewhere.

About the beginning of February 1583, his weakness grew so fast upon him, that he found his end approaching; but spoke of it with that happy composure which always attends the conclusion of a good life. The manner in which he took leave of the world is somewhat remarkable. He ordered his friends to raise him upon his bed, and sending for the poor, he beckoned them to draw near. He told them that he found in the weakness of his body, the tokens of approaching mortality;—he hoped they would be his witnesses at the last day, that he had endeavoured to do his duty.—He prayed God to raise up other benefactors when he was gone;—he told them, that the best cordial under poverty, is a consciousness of sincerity and uprightness before God;—he would not have them to weep for him.—But we can readily imagine with what full hearts they left the chamber of their dying benefactor. He next ordered his scholars to be brought before him, and besought them earnestly to improve the happy season of enriching their minds with knowledge; but above all to study the practice of virtue. He then took leave of his servants, by a few serious advices; And

And last of all, calling to remembrance that there were some that had not profited by his ministry, as he could wish, he sent for them, hoping that the words of a dying man would have some effect. Before he had finished, his speech began to falter, and all that could be heard afterwards in the broken conversation with his friends, related to the great consolations of religion in the close of life. He died March the 4th, 1583, in the 66th year of his age.

Such was the happy end of our *Northern Apostle*, as his cotemporaries called him. He exhibits to our view a remarkable instance of the power of divine grace in the heart, and the obediential fruits which it produceth. By unwearied application in his youth he had amassed a great store of knowledge, and was ignorant of no part of learning at that time in esteem. He was much addicted to retirement, but corrected his inclination for it, by the hope of doing greater good in public life. His temper was naturally warm, and in his youth there are instances of his giving way to passion. But he soon got more command of himself, and at length entirely corrected that infirmity.

His disposition was generally chearful, and sometimes facetious;—his severity had no object but himself;—to others he was humble, candid, and indulgent. Never did virtue sit with more grace on any; almost every thing in his conduct commanded respect, whilst there was nothing to lessen our esteem.

He was an avowed enemy to non-residence and pluralities, reckoning them the chief sources of corruption

ruption among churchmen. Sometimes he would shew his brethren how wrong they were in themselves, as absolutely contrary to the design of endowments : at other times how injurious to the rest of the order ; whilst three parts out of four of the clergy, in his manner of speaking, were picking what they could get off a common, the rest were growing wanton with stall-feeding. But his chief argument was taken from the hurt it did religion. One man's engrossing what in all reason belonged to three or four, tended more to the discredit of the gospel, than all the preaching in the world to its advancement.

He had extraordinary skill in the art of managing a fortune, considering himself merely as a steward for others, he took care that his own desires should never interfere with what was their due. He looked upon frugality as the nurse of charity, and extravagance as only another word for injustice. In his gifts to the poor he had no measure but the bounds of his income ; nor did he give as if he was granting a favour, but rather as paying a debt. He was more particularly careful to bestow in his life time whatever he could spare for the poor ; because he had often seen and regretted the abuse of posthumous charities. It was his professed design to leave no more behind, than to bury him and pay his debts. Such instances of benevolence gained him the title of *the Father of the poor* ; and embalmed his memory for many years in the country where he lived.

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His piety was as remarkable as his charity. He made religion his principal study and concern. Its doctrines he regarded in proportion to their influence upon practice, making them the invariable rule of his life.—He was particularly resigned to the will of God's providence, and had some peculiar notions with regard thereunto. He thought all misfortunes which our own indiscretion did not immediately draw upon us, were sent directly from God to bring us to a sense of our misbehaviour and quicken us in a virtuous course. His address from the pulpit was serious and affecting. His own unblameable life, and the known goodness of his heart, gave an irresistible weight to what he said. It is related that as he was once recommending honesty, in a part of the country much addicted to thieving, a man struck with the warmth with which he spoke, started from his seat, and before the whole congregation confessed with a penitent heart his dishonest deeds.

To the opinions of others, however different from his own, he was most indulgent. He thought moderation one of the most genuine effects of true piety. From his intercourse with the Dissenters it appeared what an enemy he was to intolerant principles. Mr Lever, a minister of this persuasion, and a sufferer in the cause, was the most intimate friend he ever had. He thought it wrong on the one hand to oppose the established church, on the other to molest a quiet se-
peratist.

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He was a most candid interpreter of the words and actions of others : making every allowance that charity could suggest, for those failings which he could not help observing in his fellow-creatures. He used to express a particular indignation at slander, deeming it the worst kind of theft. He was remarkably guarded when he spoke of others. He considered common fame as a false medium, and a man's reputation as his most valuable property. His whole life was only one instance of inviolable regard to truth. He disdained all those little arts and sinister practices, which are the ingredients of worldly wisdom. His rigid perseverance in every undertaking that he knew to be good, although at first it involved him in great difficulties ; yet in the end, it raised his character above envy and malice, and gave him great weight and authority among all that knew him. His example had great influence upon his successors, the Rectors of Houghton. Few parishes in England can boast of a succession of worthier pastors, since Mr Gilpin's death.

The times how sadly chang'd since Gilpin's days !
Few now exist that merit half the praise :
The Church did long with tears lament her son,
His warfare's ended, race of patience run ;
He now with joy beholds his Saviour's face,
Himself a monument of sovereign grace.

One comfort is, that Christ forever lives,
Our great High Priest, and to his children gives

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The precious blessings purchas'd by his cross,
 Thro' means and agents which himself hath chose,
 When one frail earthen vessel is decay'd,
 T' another safe the treasure is convey'd.

*The Life of the pious Mr JOHN WELCH, Minister
 of the Gospel at Selkirk, and other parts of Scotland.*

MR Welch was born about the year 1570, at a time when the reformation from Popery spread its happy influence over a considerable part of Europe. His father was possessed of an estate in Nithsdale, named Colliestoun.—Like many of God's children before converting grace display its power, the hero of our story was wild and extravagant. As an instance of it, even after he had made considerable progress in grammatical exercises; he left the school and his father's house, and joined himself to the thievish banditti upon the English borders who lived by plundering their neighbours. Among them he continued until his cloaths being worn to rags, and other distresses coming upon him; the prodigal's misery brought him also to his resolution of returning to his father's house.

How to effect a reconciliation was a matter of serious concern; the notion of an intercessor obtains

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in many of the affairs of life, as well as in the gospel. Our offender knew that despised parental authority required the interposition of a friend; and therefore applied to one in Dumfries, whose name was Agnes Forsyth. In her house he lurked for some time, until his father coming upon a visit, the affair of the prodigal son became the topic of conversation. The good man's heart filled at the mention of his name, expecting every day to hear that he would suffer a violent death for his crimes. But his cousin endeavoured to sooth him with the hope of his reformation by the grace of God; and spake of this desirable event with such confidence, that the father took the hint, and asked if he was yet alive: She told him he was well, and in the house.—An affecting interview was the consequence of this discovery. The young man came weeping and fell down at his Sire's feet, beseeching him to forgive his youthful offences.—His father reproached and threatened, but at length was reconciled.

Our young convert, like the great Apostle of the Gentiles, resolved by increasing diligence and superabundant labour to compensate for the waste of time in the service of sin.—Having solicited his father to make one more trial of his obedience, by putting him to the college, he did so; and, by diligent and assiduous application to his studies, the son made such amazing proficiency, that in a few years he was licensed to preach the gospel of Christ, and ordained by the laying on of the hands of the Presbytery, over

a wild but numerous congregation at Selkirk, in the south of Scotland. His ministry in that place was by many admired, on account of the skill and diligence with which it was conducted, but by few received and improved as it ought. The prophet's shadow always attended him; the hatred of the wicked.—A preached gospel either subdues, or it stirs up the corruption of the heart.—Mr Welch soon experienced this in the rough and incivil treatment he met with from his people, and the unbrotherly conduct of some of the neighbouring ministers, who envied his superior abilities and diligence, by which they were in part eclipsed. His continuance in this place was not long, on account of the discouragements already mentioned.

He preached in public once every day, attended by a few on whom his discourses made great impression. The remaining part of his time was spent in the exercise of devotion, especially in prayer. The history of the church can afford very few, if any instances, of persons that either took such delight, or spent so much time in the performance of this duty. He used to reckon that day ill spent, of which seven or eight hours had not been dedicated thereunto. One half of these were snatched from the silent watches, which others waste in slumbering upon their beds. This devotee to the exercise of prayer, used to cover his body slightly, with a loose garment, as soon as his first sleep was over, and kneeling by his bed, to pour forth his soul unto God in a long series

of devout supplications and thanksgivings, eloquently and audibly expressed.

Mr Welch's next station was at Kirkcudbright, where he did not continue long, although the Lord's work was not unprosperous. A considerable number were converted by his means, who afterwards became a part of Mr Samuel Rutherford's flock, when he was minister at Anworth. And yet so little did they value a faithful pastor, and so insensible were the greatest part of his congregation, of the blessing they enjoyed, that they made no attempt to detain him, when invited by a free call to the charge of a parish in Ayr; where he continued from the year 1590, until his banishment, which happened about sixteen years after.

At Ayr, the commencement of his ministry was attended with many difficulties; but he was repaid for all his toil, by a plentiful harvest in the end. The wickedness of the people, and their aversion to men of his calling were so great, that few of them would admit him into their houses. The inhabitants of the town were at such variance, one party against another, that it was dangerous to walk the streets. As soon as Mr Welsh was alarmed with these bickerings among his neighbours, he would run between them with no other armour than a head-piece, in the midst of blood and wounds, and would use every means to separate the combatants. His well-meant endeavours were attended with a blessing; for in

a few years the seat of strife and confusion, was changed into a peaceable habitation.

This rude people were so struck with his heavenly example, that they became reconciled to his ministry, heard his doctrine with gladness, and were so enamoured of his character, that they consulted him as an oracle in every important matter.

This happy season of tranquility the good man failed not to improve, by applying himself wholly to his pastoral labour. Being of a firm and robust constitution, he preached every day, and as usual, spent near a third part of his time in prayer. His success was proportioned to his diligence. The fruit of his labour was great; insomuch that Mr David Dixon, an eminent minister at Irvine, was wont to say, "The gleanings of grapes in Ayr, in Mr Welch's time, was better than the vintage of Irvine in his own." His utterance was tender and moving. Such a command had he of the heart, that no man could hear him without weeping. Whether we consider his frequent intercourse with God, and the experience thereby acquired,—or the great success of his labours, it will appear that in Scotland, at the time he lived, there were few to equal him.

It appears from his dispute with Abbot Brown, the Papist, which was printed, that he was a man of considerable learning,—although, like a wise and humble teacher, he affected nothing of it in the pulpit. He would sometimes meet with the elders of his church for prayer before public worship began, and
desire

desire one or more of them to perform that duty, and be particularly earnest with God for that serious and devout frame, which is so necessary for a preacher of the gospel. This pious exercise was generally followed with a flame of extraordinary zeal and affection. Often did he retire to the church of Ayr, which was at some distance from the town, and there spend a whole night in prayer. He allowed his affections full scope of expression, and spoke with a voice so loud as to be distinctly heard;—so that some persons given to slander, hearing a language by which communion with God is expressed, which they did not understand,—ventured a bold and impudent conjecture, that during these lonely and midnight hours, he was conversing with evil spirits.

Mr Welch married Elizabeth Knox, daughter to the famous John Knox, minister at Edinburgh, the Apostle of Scotland, as he was called. She lived with him until his death. By her he had three sons, the first a doctor of medicine, died in the low countries.—The fate of the second at sea, was most lamentable;—when the ship was sunk, he swam to a rock, and for want of necessary sustenance, was starved to death.—All the satisfaction that his friends and the world had to alleviate their sorrow was, that he was found on his bended knees, with hands stretched out to Heaven. His third son, Mr Josiah Welch, minister at Temple-Patrick, in the north of Ireland, inherited his father's graces and blessings.—He was one of those sons of thunder, whose happy art con-

sists

sists in awakening the consciences of sinners ; and one of the happy society of ministers, by whom an extraordinary work was wrought about the year 1639. Like many of God's children, he struggled during his whole life, with many doubts and fears relating to his own salvation ; and would often say, " That minister was much to be pitied, who was sent to comfort weak saints, but had no comfort himself." He died young, and left for his successor Mr John Welch, minister at Iron-gray, the place of his grandfather's nativity.

We cannot help digressing a little here, by giving our readers a brief account of this extraordinary man. The struggle between those of the Episcopal and Presbyterian persuasion, which at this time continued twenty years, is known to all who are acquainted with the history of this country. So fully was he convinced of the necessity that was laid upon him to preach the gospel, that neither the threatnings of the court, nor the price set upon his head, could make him desist from his master's work.

The place of his usual ministration soon becoming too hot for him, the inhospitable mountains were his refuge.—There he continued to preach, exposed to the assaults of fierce and bloody enemies. It is affirmed that Claverhouse being informed by his spies of his lurking place, travelled forty miles in one winter night, and after all missed his prey. The escapes of the persecuted in that age, were almost miraculous. He used to tell his friends when they advised him

him to be more cautious in exposing himself to danger, "that his safety consisted in the faithful discharge of his duty, and that when fear of danger should make him retire, his usefulness would soon be at end."

But to return to his grandfather, the hero of our story, he continued as usual instant in prayer; employing generally one half of the night in this blessed exercise. The arguments of his affectionate wife, who was alarmed with the danger he was exposed to from the cold, availed nothing: He could not be prevailed upon to shorten the time formerly allotted to that duty. If, as is generally allowed, an habitual inclination to prayer, is a sure indication of true religion, and of the reign of grace in the heart; at what a prodigious height of piety and Heavenly mindedness must this good man have arrived! Perhaps David is called the man according to God's own heart, on account of the continual propensity which he discovered to this exercise,—seven times a day, and also at midnight,—this was his employ. What an intolerable burthen would this be to an unconverted man, who had not received the new nature. There is in his heart an in-bred and deep-rooted aversion to spiritual duties, especially those which bring us nearest unto God,—and invite him to inspect our sincerity. I have ventured these reflections, both because an extraordinary delight in prayer, was the most shining part of Mr Welch's character; and also because it serves as an infallible index, whereby the Christian may judge of the beginning and progress

of the divine life in the soul : For as it is the first exercise of the convert, as appears from the history of Paul, " behold he prayeth," so it is the first duty which he falls into the neglect of, when vital godliness is upon the decline.

We come now to the suffering part in the lot of this holy man, which was occasioned by King James's project of rooting out Presbyterianism from Scotland, and establishing his beloved Episcopacy in its room. From the well known character of this prince we have no reason to conclude, that his predilection in favour of bishops arose from any pretension that they had to the divine authority, more than Presbyters; but because the former mode of Ecclesiastical government bore a more favourable aspect towards the scheme he had long meditated, of turning a limited monarchy into an absolute one ;—in accomplishing which, a Diocesan bishop, on account of his wealth and extensive influence, would be far more useful than a poor Presbyter.

The first thing the king struck at was the general assembly of the church ; knowing that whilst it continued to meet annually, its government could not be destroyed. He ordered therefore his commissioner, the Laird of Laurieston, to dismiss this court without naming a day for its next meeting. The Moderator, Mr Patrick Galloway, notwithstanding this injunction, invited his brethren to assemble at Aberdeen, July 1605. Mr Welch countenanced this meeting, which was so keenly resented by the jealous king;

king, that he and many others who were present, were cast into prison. The first place of his confinement was Edinburgh; from thence he was conveyed to Blacknefs: He was then transported to Linlithgow, to answer before the judges and Sir Thomas Hamilton, for the crime of high treason, in refusing to acknowledge the supremacy of the king and his council in ecclesiastical affairs.—It was represented as a great favour by the court party, that his punishment was only banishment.

As the most remarkable events of Mr. Welch's life happened abroad, we shall follow him thither.—The time of his departure was fixed to the 7th of November, 1606. Although he was to sail from Leith at the unseasonable hour of two in the morning, yet there were many waiting to bid him a sorrowful farewell. After they had kneeled down and prayed, they accompanied him to the ship, by which he was safely conveyed to Bourdeaux in France. It hath been observed to the honour of divine providence, that when the fire of persecution became too hot in one part of the globe, there was an asylum for the children of distress provided in another. In this respect, France and Britain have alternately assisted their respective inhabitants. The former at this time opened its arms to receive the children of God that were scattered abroad.

Since the gift of tongues ceased, men have been obliged to acquire the power of preaching in foreign languages, by dint of hard study and application.

To this Mr Welch applied himself; and that he was a diligent student, appears from his preaching in French, in the space of fourteen weeks. After being called upon this business from one village to another, he at last settled in Saint Jean D'Angely.— There he continued whilst he sojourned in that kingdom. His audience sometimes consisted of persons of great quality, before whom he would often preach with the same boldness and freedom as if he had been in a Scots village; with which one Mr Boyd, of Troch-Rig, being greatly surprised, asked him how he could preach before the university of Saumur, with the same freedom and authority, as if he had been in the meanest congregation. His answer, if duly weighed, would prevent that false shame and painful bashfulness, which mars many excellent discourse, especially in beginners. “I am so filled, said he, with a dread of God, that I am under no apprehension from man at all.”

His house now became the resort of young gentlemen for their education. It happened that one of these, the heir of Lord Ochiltry, who was the governor of the Castle of Edinburgh, being suddenly attacked with a violent sickness, to all appearance died. Mr Welch refused for many hours to suffer him to be dealt with as a dead corps, and never ceased praying over him, until to the astonishment and joy of all present, he opened his eyes. As we give little credit to miracles, since the days of the Apostles, or their immediate successors, we leave our intelligent

gent readers to judge, how far Mr Welch's prayers contributed to bring about the desired event.

An anecdote in the life of this pious man which we are now to mention, deserves particular notice ; as it shows us by what a variety of means God may effect the conversion of men. A certain Popish Friar came one evening to Mr Welch's house, and being refused lodgings by those of his own profession in the village, found it necessary to try the hospitality of a Protestant. Mr Welch received and entertained him kindly ; and it being late when he arrived, the family soon went to rest. They were not much troubled with the Friar's prayers, but he was put into some uneasiness with those of Mr Welch.—A thin partition dividing the two rooms, the Friar was surprised, after awakening out of his first sleep, to hear a soft unremitting voice : For which, as he could give no account, he became very uneasy.—Whilst the Friar walked in the fields early the next morning, a countryman, seeing a stranger in priest's habit, made free to ask him where he had lodged, and why so soon abroad. The other told him, ' that he had put up at the house of the Huguenot Minister, but had met with very indifferent entertainment. He had often heard that Satan haunted these men's habitations, but now was confirmed in the belief of it, from the continual whisper which had disturbed him all the night, and which could be nothing else, but Mr Welch and the Devil talking together.

The influence of prepossession either in favour of,
or

or against those who agree or disagree with us in things that concern religion, is very strong, and its ligatures not easily broken, Whilst we are backward to allow that there is any thing wrong in our own party, we are prone to believe that there is scarce any thing virtuous or commendable in the party that opposes us. At our separation from each other, the difference was but small ; but prejudice and party spirit can magnify exceedingly ; and the mind that hath been under the power thereof, will find great difficulty in emancipating itself.

To return to our subject ; the countryman told the Friar, he was mistaken in his opinion about the night whisper, for it was the minister at his customary prayers ; and if he would stay another night, should be satisfied thereof. Curiosity prevailed : The Friar pretending indisposition, entreated another night's lodging, which was readily granted. Mr Welch was not like many masters of families, who allow an interruption of their domestic worship upon a stranger's arrival ; especially if his sentiments and forms of devotion are opposite to his own. No, at the usual time before dinner, he called his household together : first sung a psalm, then read a portion of scripture and explained it ; last of all prayed with great fervency ; of all which the Friar was an astonished spectator ; and was now convinced, that the Protestants both could and did perform that necessary exercise. At dinner the discourse turned upon common incidents : Mr Welch had more humanity
than

than to make his guest unhappy by inveighing against the superstition of the Romish Church. He had more sense than to believe that a direct attack of this kind would do any good. It pleased God to accomplish his gracious design by another way.

The evening was concluded with devotional exercises of the same kind. Still the Friar's head run upon the night whisper, what it could be. Of this he was soon satisfied, by drawing near a little after midnight, to the place from whence the noise issued. He crept silently to the door of Mr. Welch's chamber, and heard distinctly the words by which the devout breathings of his soul were uttered. He heard the language by which communion between God and man is expressed, such as he knew not had been in the world. Next morning he came to Mr. Welch, told him that he had been in ignorance, and lived in darkness all his life, but had now resolved to venture his soul with him, and in the cause wherein he was engaged. He continued a protestant until his death.

Our christian warrior about this time entered upon a new scene of action, from which it appeared that he did not want courage to make use of bodily weapons, as well as the sword of the spirit, when there was occasion.

By a mistaken policy France had long persecuted the protestants in her dominions. That kingdom had suffered greatly by the death and expulsion of many of them. Lewis XIII. then on the throne, made

made war upon them with great violence. They had not so learned the doctrine of non-resistance, as to neglect the methods of self-defence, when there was a probability of success; especially as the attack was not made upon their civil property, but upon the rights of conscience. The inhabitants of St. Jean d'Angely availed themselves of the strength of the place in which they lived, and made a stout resistance against the royal army, by which they were besieged and brought to great extremity. Mr. Welch then minister of the town, was not idle in this important crisis. He went from one part of the works to another, encouraging the citizens to hold out, assuring them that God would deliver them. In the heat of the siege, a cannon ball grazed on the bed on which he laid, and altho' it was likely that another might take nearly the same rout, yet he could not be prevailed upon to leave the room, until he had given thanks for his deliverance. The Kings party availed themselves greatly of a rising ground which faced that part of the wall upon which the citizens made their greatest defence. A great gun was advantageously placed upon this eminence, which so overlooked the wall, that none durst venture to manage the cannon that were upon it.

Mr. Welch dreading the fatal consequences of this panic, which drove every man from his station; used every method to recall them to their duty. As example hath a powerful influence on these occasions, he first mounted the wall himself, encouraging the
gunner.

gunner, who was a Burgundian, to follow him. When they got to their station, their business was to dismount the enemy's guns, which from the height galled them exceedingly. While the cannoneer was scouring his piece, Mr. Welch run to serve him with a charge : but on his return, a shot from the enemy's ordnance, carried both the powder and ball out of his hand : These being again supplied from the store, the instrument of destruction was loaded, and the enemy's gun dismounted at the first shot.

This so discouraged the Grand Monarch, that he promised to allow the besieged, if they would capitulate, the free exercise of their religion, which was what they contended for. Only he desired to enter the city with his servants in an honourable manner. The terms being agreed to, and the king admitted, Mr. Welch returned to his wonted employ of preaching the gospel. It often happens with persecutors, that altho' necessity for a time obliges them to lenient measures, yet they soon repent of their moderation, when they recover the power to oppress. Whilst the wise man that had delivered the city was engaged in public duty, Lewis sent the Duke d'Espernon to interrupt him, and bring him into the royal presence. This noble messenger, instead of disturbing the congregation, sat down quietly until the worship was over, and then told his errand. Mr. Welch willingly followed him.

The

The King incensed at the Duke's delay, asked him why he did not bring him out of the pulpit immediately ; the other answered in the words of those that were sent to apprehend our redeemer : " never man spake like this man " His Majesty then turned to Mr. Welch, saying, " how durst you preach within the verge of the King's court, which is contrary to the laws of France ? " The good man kneeling, and silently praying for wisdom and assistance, made his defence in words to this purpose. " The preaching of the gospel is a matter of such high importance, that it becomes you and all your subjects to wait upon it. You are instructed by men who would persuade you to seek acceptance with God by your own merit, or that of the saints,—but I preach the merit of Christ alone for justification. As King of France you are subject to no man on earth, yet your clergy keep you under a shameful vassallage to the bishop of Rome.

This prudent and well-conducted address so conciliated the favour of the Gallic monarch ; that he was dismissed with the highest marks of approbation. And when the city was taken afterwards, upon the renewal of the war ; the King commanded care to be taken of Mr. Welch ; and that waggons should be provided to convey him and his family to Rochelle : from whence he some time after embarked for England ; which he found to be an inhospitable land.

It was the opinion of physicians, that his decayed strength, would be most readily recruited in his native

tive air. Application was therefore made to king James, that he might be permitted to return to Scotland; but this jealous prince would not allow it, lest his beloved scheme of establishing episcopacy there, should be impeded by Mr. Welch's remonstrances. Request was then made that he might be allowed to preach in London. This was granted; but alas! it could easily be inferred from his increasing infirmities, that he had nearly finished his testimony. He entered the pulpit with the same alacrity with which he was wont to perform the work of him that sent him. Like a trusty veteran whose soul retains all the youthful fire, which formerly displayed itself in the day of battle, but whose body is relaxed and enervated by following the camp. Mr. Welch only lived to preach one long sermon, which was delivered in a very affecting and pathetic manner. He had lost the use of his knees, which by long and frequent kneeling at prayer, were hardened into a substance like a horn. Retiring into his chamber when public worship was over, he died without a groan in the 52d year of his age.

Escap'd from persecution's cruel
 rod,
 The pious Welch in safety dwells
 with God;
 No more in prayer he spends the
 lonely night,
 His voice is tun'd to praise in
 endless light.

As aged rock on stormy ocean's
 shore,
 Resists the beating waves's incessant
 roar;
 So Welch's zeal, from what his
 heart approv'd,
 By frown or favour, never could
 be mov'd.

Altho' in the course of these strictures, we shall mostly confine ourselves to men of public stations, who acted some noble part in the Church of God, and were valiant for the truth upon earth:—yet, lest any should imagine that wisdom and virtue are only to be found with these, we shall hold up to our reader's view, the history and character of a very extraordinary personage, in the private walks of life, extracted from Turner's remarkable providences, part 1. ch. 18.—From which the two following things will appear; 1. The invincible hatred of wicked men at serious piety and vital godliness; and 2. The no less resolute perseverance in the practice of religion, unto which some by the power of divine grace have attained, notwithstanding the many discouragements thrown in their way.

The Life of Mr. S T U D L Y.

SOMETIME after the reformation from popery, which happily obtained in this kingdom in the 16th century, there lived in the county of Kent, a gentleman bred to the law, possessing an estate of 400l. per annum, whose name was Studly. His character was strongly marked with a deep-rooted hatred of practical religion, especially as it appeared in the lives and practices of those, who on account of their remarkable strictness and peculiar sanctity, were then called

called puritans. God blessed him with a son, the hero of our story, who in his youth unhappily experienced the influence of evil example, which acted so powerfully on his tender mind, that he readily followed his father's foot-steps in hating that which was good.

But God who had separated him from the womb, according to his purpose and grace, called him from a vain conversation and from working wicked works with men, in the following extraordinary manner. Having spent a long evening with a few select companions in London, as he returned to his lodgings, the grate of a cellar being incautiously left open in his way, he fell into it, and because of the thick darkness about him, and the excessive heat of the liquor within, (for he had drank to excess,) he believed he had got into hell. The horror of that place of torment seized him, and he spent the night under the most uneasy feelings, that the heart of man can well suffer. Strong terrors, are one of the great variety of ways, by which God awakens his chosen vessels of mercy. It was so in the case before us: For some time Studly felt the smart of a godly sorrow, which issued in true repentance. Melancholy often spreads her sable wings over God's little children; but as the darkness of the night is dispelled by the rising day, so do they emerge from the depths of distress, into a state of hope and joy. Whilst our young convert was in the former of these con-

dition

ditions, he did not, as is the practice of many, fly to gay company, and a free mode of living, that he might drown conviction in the intemperate cup, and silence the clamours of conscience in balls and assemblies. No, after he was come to himself and had returned to the country, he betook himself to serious books, and read the scripture to be gay : * prayer was also his delight.

He had hardly tasted the sweets of religion, when he was interrupted in the exercise of it by his father, who fearing he should become a puritan, used him roughly. Degrading him to the station of a servant, he commanded him to take care of his horses, which the son humbly and chearfully submitted to. The business of the stable being over, he used to spend a considerable part of the night in reading, which his cruel father perceiving, deprived him of candle light, in the room of which that of the fire was substituted. Whilst these things were transacting, young Studly declared to a friend, that the joys and consolations of religion, were such as he had never before experienced, which made him resolve to continue in the practice of it, whatever the consequences might be.

All these means proving ineffectual, the father resolved to send him to France, that by conversing with a people of a gay and airy disposition, he might be cured of his melancholy, as he called it. The contrary was the case ; for, a kind providence directed him

* An expression of Mr. Young, and copied from him by Mr. Hervey.

him to the house of a protestant minister, where he made great progress in learning the language of the country, but especially in acquiring a more extensive knowledge of christianity. The gentleman in whose house he lodged, being of a pious disposition, their kindred souls united in the warmest and most intimate friendship. But the happiness resulting from this intercourse was soon interrupted, by his father's letter, recalling him to England. He prevailed with the French clergyman to accompany him, and they soon arrived and were made welcome at his father's house. Paternal affection awakening, after an absence of some months, made old Studly forget the original ground of quarrel between them, for a little. But it was not long, until, by surprizing the stranger and his son at their usual prayers, this quarrel was renewed with greater violence. As soon as his son's companion departed, he bethought himself of some other employment for him.

A certain noble lady at White-hall, took him into her family in the character of her gentleman, to wait upon her to her coach, and perform other offices, for which he was by this time well qualified. It was supposed, that the vain and noisy life of a court, which the lady much frequented, would soon banish all serious thoughts from his breast. But the plant of grace when it hath taken root in the heart, is not so easily destroyed as the world generally imagine. It refuses subjection to any power inferior to that which planted it.

There

There were many of this lady's domestics addicted to the fashionable vices which abound every where, especially about the metropolis. Studly resolved to combat these, and root them out if possible. His chaste ears were daily grated with horrid oaths and noisy jangling, which always prevail among people whose hearts are torn with unmortified passions, and have lost the government of themselves. By seasonable remonstrances and friendly advice, dictated by the spirit of love, at length thro' the blessing of God, he prevailed with some of them to desist from their wicked practices. The happy infection spread thro' the whole hall. The effect was soon visible, and the place of riot and intemperance, became a quiet and peaceable habitation. The noble lady soon felt the happy effect, and wondering, rejoiced at the sudden change.

As one sinner destroys much good, so one virtuous person, may be the means of rooting out much evil. Our religion is not only wisely calculated to prepare us for future bliss, but to make us happy in the way to it, entering into and sweetening all the several stations of life. The pious king of Israel, who wrote the hundred and first psalm, payed great respect to truth and virtue in the choice of his servants, allowing none to stand before him addicted to pride and lying, or any other wickedness. Whether piety and soberness mark the character of the great

or not, it is much for their interest to be served by the faithful of the land.

The lady under whose roof young Studly had now lived twelve months, became more and more attached to him, his presence keeping the whole house in awe: When by an unwelcome visit from the father, their happiness was disturbed, and their connection dissolved. After the usual salutation, Mr. Studly enquired into the behaviour of his son; hoping that by this time, he would be irritated in the mystery of iniquity. The lady imagining that it would comfort the heart of every parent to be informed of the sobriety and virtue of his child, bestowed many just encomiums upon her servant. "I have reason to bless the day I saw his face, the unrulyness of my domestics, hath long been matter of just complaint: but since your son became one of them, his prudent carriage and well-timed advice, have wrought such an amazing change, that I now live as quiet in my house, as in any private family in the country."

How great was her surprize to behold, whilst she proceeded with this pleasing narration, the indications of disappointed hope, and the most violent anger in the father's countenance, which soon broke forth in a storm of noisy words:—"What will he make puritans in White-hall also? This is not a proper place for him, I must carry him home again." Altho' the whole family, but especially the good lady, were troubled

troubled at these words, yet the old churl was inflexible.

When they arrived at the family seat in Kent, the father was as much at a loss as ever, what course to pursue. As his last resource, he resolved to connect his son by marriage to some family as wicked as his own; knowing, that the readiest way to corrupt the morals of such as fear God, is to bind them by the matrimonial tie with those of the opposite character. It is the observation of a great man,* that marriage, with or without the affection proper for it, exhibits the liveliest picture of heaven or hell, that we can behold in this world. A greater than he † hath told us, that if the married are not heirs together of the grace of life, their prayers will be hindered. And certainly there is nothing that will discourage one of the parties more in the practice of religion, than when the other hath a rooted aversion to it. Our young christian was apprized of the danger of being unequally yoked with an unbeliever, as will appear from the sequel.

The morning came when all things being ready for their journey, Mr. Studley and his son set out with very different views; the former, that by matching him with a lady of opposite principles, the strong inclinations to piety and seriousness might be stifled and suppressed: The latter, out of respect to his father's command, and a humble dependance on the providence of God with respect to the event.

At

* The Spectator.

† The Apostle Peter.

At no great distance there lived a gentleman of similar fortune, who had a daughter whose beauty was her principal recommendation. Young Mr Studly had heard of the character of the family, which was not according to his wishes: but as he had not of late been much at home, he hoped that either the information might be wrong, or that a favourable change might have been produced. His father took care to feed this hope, by apprising the young lady and her friends of his intentions, telling them, that as his son was of a very serious turn, they should take care to avoid all kind of excess and debauchery, while he was there. The matter was conducted accordingly, and the parties were mutually pleased with one another.

On their return the father expressed a strong desire of their union, and promised to settle his whole estate upon him, otherwise he would not give him a farthing. This declaration was very agreeable to the young man, who at first sight was touched with the beauty of the intended bride, and expressed his earnest desire of a speedy union.

Matters were soon adjusted, and preparations being made on both sides, the nuptial day came, on which the young couple joined hands.

Before noon the same decorum was observed as at their first interview; but after the wedding-dinner the mask was taken off. The restraints which hypocrites lay themselves under, are only for a time, and to serve a turn. A chearful glass discovers the real character.

Whilst a variety of healths went round, their tongues challenged their usual liberty, and amongst the rest, the bride swore a dreadful oath. A good man's hatred of sin is only known by persons of similar dispositions. Such need not be told, that this unhallowed sound would be an unwelcome salute to the ears of young Studly. He was struck with amazement; and without any ceremony stepped out of the room into the stable, and mounting his horse unobserved, rode into the fields.

How strongly does conviction paint our folly when it is too late! He now reflected bitterly upon his rashness, in being so blinded with love as to join himself to one that was not joined to the Lord, for whose sacred name she payed no regard. He reflected bitterly upon his neglect of prayer, which should have been more than ordinarily fervent on this occasion. He now gave himself up for lost, and had some thoughts of riding quite off. At last coming to a wood, he entered it, and tying his horse to a tree, spent the afternoon in prayer, shedding many tears for his rashness and folly. After asking counsel of Heaven, he found his mind strongly impressed with a desire to return, and make known the reasons of so abrupt a departure.

The hurry in the family at the loss of the bridegroom was great, and the bride was retired to her chamber in a pensive mood. She chided him pretty severely for exposing her to scorn and ridicule. He entreated her to sit down by him and patiently hear the

the history of his life. The most remarkable particulars of which he now run over, as contained in the above pages.

One expression which he frequently repeated surprised her not a little, and that was, "God thro' grace did so and so for me." She asked him the meaning of those words? so ignorant was she of the doctrines of Christianity. After a brief account of the grace of God, which made him to differ from those that are lying in wickedness; she enquired with all the anxiety with which the conviction of sin is accompanied, "If there was any grace for her, who had been such a stranger to God, and transgressor of his laws?" This, he said, was the subject of his fervent prayer in the wood; and as God had given indications of his gracious answer, he desired that they might pray together, that the grace of God might be given unto her. This prayer, unto which she readily agreed, consisted of many earnest supplications, and was accompanied with many tears, the flood gates of which, on his part, were opened in the wood; but now flowed for the first time from the lady's eyes, on a religious account,

No body was at pains to enquire, when they were called down stairs, why their cheeks were bedewed with weeping; the causes of it were however soon discovered: for the old man, according to custom, having sworn an oath at supper, was mildly reprov'd by his daughter, who said, "I beseech you father do not swear." At these words he arose from the table

table in a fury, "What, says he, hath he made his wife a puritan already? I swear by the great God, that I will set fire to the four corners of my beautiful hall with my own hand, rather than he shall enjoy it."

He made his will accordingly, leaving his estate to distant relations, and only ten pounds to his son, to cut off his claim. Dr Reeves, one of his heirs, sent for Mr Studly upon his father's death, which happened soon after, paid him the ten pounds, adding, "that he had been a rebellious son, and might thank himself for what had happened." The other meekly received the money and departed. The lady was also deserted by her friends, so that they had nothing to depend upon but 200*l.* left her by her grandmother. With this they stocked a farm in Suffex, and applied themselves to the improvement of it with great diligence. Grace is content with little, and is the friend of industry and œconomy. When the married pair draw in an equal yoke, their mutual affection will make every station agreeable. Altho' Mrs Studly had never been accustomed to business of this kind, yet she soon learned to milk her own cows, and do every office about the family. In the space of three years they saw their features blended in a rising offspring; and were as happy as the exercise of virtue can make her children, and the present condition of humanity will permit; when an unexpected accident gave a new turn to their affairs.—

Mr Studly being on a journey to Kent, was met by

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an old tenant of his father's, who saluted him as his landlord. This mode of address served only to awaken the remembrance of what in justice he ought to have been. Whilst he gently rallied him for his ill-timed compliment, the countryman explained himself. "I know, says he, more about your affairs than you do; your father, altho' a cunning lawyer, could not alienate nor will the estate away from you, because in the purchase of it your name is inserted as well as his own. This material circumstance I and a few more of the tenants have recollected, and have refused to pay any more rent to Dr Reeves. I will assist you in bringing the matter to a legal trial with all the money in my pocket, and you may depend upon being righted at the first hearing."——

These glad tidings would have transported a man beyond measure, whose heart was not fixed upon a better inheritance and more induring substance. In a term or two, Mr Studly recovered all that had been lost for the sake of religion; and lived many years with his loving wife and children in the enjoyment of it.

What Jesus said he'd to his ser-
vants give,
That for his sake should lands or
houses leave,
Whose love for him superior
should rise,
To love of life, or ought beneath
the skies:
That Studly did, in full extent,
receive,
Of peace on earth, and life be-
yond the grave.

He stands a monument of power-
ful grace,
Whose deep impression nothing
could efface.
Altho' from ev'ry quarter oft as-
sail'd,
Yet faith victorious over sin pre-
vail'd.
When great temptations mark
our course below,
A great reward the Saviour will
bestow.

The

The Life of the Rev. JOHN ELLIOT,
Called the *Apostle of the Indians*.

AS the attention of all Europe is now fixed upon America, and the prodigious struggle for power or independence there subsisting, of which there is but little appearance of a speedy termination; we shall conduct our readers thither, to take a view of some very important events that happened to the first planters of those desert regions of the new world, which now after a hundred years cultivation subsist large armies. We will find in the course of this narrative, that nothing but a determined resolution to obtain and preserve their religious liberty, which was the cause of their emigration from this kingdom, could enable them to overcome the complicated hardships with which they contended for many years. And altho' civil liberty be the ostensible object of present litigation, yet, we have sometimes thought, that their obstinate resistance of a superior force, originates in the fear of being abridged in their spiritual concerns. But we hope there is no cause for this jealousy.

Before we accompany our brethren over the Atlantic, shall take a short view of the state of affairs at home, which obliged so many thousands to expose their lives and properties to its merciless waves. We shall

shall then consider the nature and strange appearance of the country which received them, together with the character, customs and religion of the natives. And last of all, trace some of the steps that were taken to civilize and bring to the knowledge of God these heathens, especially by the indefatigable hero of our story.

North America for a long time after it was discovered by Columbus, was only an object of speculation, until necessity, the parent of many bold undertakings, obliging many to go thither, *New England* was peopled from the *Old*. He whose providence brings good out of evil, accomplished this great event, by means of the religious jangling which obtained in the parent state. The sufferings of our fellow subjects in this kingdom on account of their faith, blacken every page of the history of those times. After the struggle with the church of Rome was over, and her members in this kingdom reduced to a state of quietness by their subjection to penal laws, a new scene of contention commenced, on account of the further attempts of the sovereigns of Britain to introduce the same form and modes of worship into every part of their dominions, and superinduce obedience and conformity thereunto by all their subjects. Forgetting that earthly princes have no concern with our religious tenets, that for our sentiments on this subject we are amenable to God only,—and that civil courts can take no cognizance of them. Or if they even had a right, it would

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be prudence in magistrates to let them alone, on account of mens prodigious tenaciousness for their own opinions. The writer of these memoirs does not take upon him to determine on which side truth and justice preponderated in this famous controversy, but only to narrate events as they happened: nor can he flatter himself that his decision would produce any change in the sentiments of his readers. One thing is certain, that the resolute stand which the nonconformists made for the rights of conscience, hath secured to the protestant dissenters the privileges they now enjoy.

It is well known, that altho' the two celebrated reformers, Luther and Calvin, nearly coincided in their opinions about the doctrines of Christianity, yet they differed considerably in settling the government of the church, and the modes of worship. Nor was it either of these that the first nonconformists scrupled, but the rigorous imposition of them under the severest penalties. All of them, except the Brownists, acknowledged the church of England to be the church of Christ, and joined in communion with her, whilst she held the cross in baptism and the vestments used in the time of popery, to be things indifferent. But when either their divine authority, or the church's right to impose them were claimed, many of the clergy thought it their duty to sacrifice their rich livings, for the peace of their own minds.

The difference between the puritans and their brethren of the hierarchy was widened by the return of many who were banished during the persecution of queen

queen Mary, into those parts of Germany and Switzerland, where the reformation had obtained : who, observing the discipline of Calvin and his adherents, were strongly prepossessed in its favour, and returned to England in the beginning of queen Elizabeth's reign ; hoping either to introduce it into their own country, or to exercise it peaceably themselves.

But they were permitted to do neither ; for this princess not only affected a great deal of pomp and ceremony in religion, but she ordered Archbishop Parker to enforce an exact uniformity to the rites and ceremonies of the church, upon all the clergy in her dominions. The kings and queens of England since the reformation have imprudently transferred the headship of the church of Christ from the bishop of Rome to themselves : forgetting that his kingdom is not of this world ; that it subsisted some hundred years without the aid of the civil magistrate ; yea, even when every attempt was made by the powers of this earth to subvert it. For how desirable soever it may be, to live under the protection of the civil law, and the government of a christian prince, yet our regard for the religion of Jesus would be greatly lessened, did we not suppose and were assured, that it can stand by itself in virtue of his promise, unto whom all power is committed. There is some consistence in the process of argumentation and sentiments of those, who conferred the honour of the supreme headship of the church upon the Pope, believing him to be infallible ; but to give it to King Henry VIII. whom no man thought so, was a step that

not be defended upon any principle that the writer knows of.

These were the sentiments of the puritans, when queen Elizabeth was authorised by the convocation and parliament, "to ordain and publish such farther rites and ceremonies as should be most for the reverence of Christ's holy mysteries and sacraments." From this unlimited grant, men justly inferred, "that if either the nature or number of rites in divine service, were intrusted to persons fallible and given to change, there would be no end of innovation and will-worship. That the glorious and invisible head, best knew in what manner his religion should be conducted; that it would be an impeachment either of his wisdom or goodness to suppose that the system of inspiration is imperfect, and doth not contain every thing relating to the worship and ordinances of his house."

The parliament soon perceived their error, and in 1573 deputed some of the members of both houses to wait upon the queen, beseeching her to relax a little in favour of the dissenters; but in an arbitrary tone they were forbid to meddle any more with those matters. The bishops immediately revived their severities, and called many of the puritan ministers before their ecclesiastical courts, and upon examination cast them into prison. This method, instead of healing the wounds of the church, widened them. From this time it was that many separate meetings for religion took their date. The hardships imposed upon the
silenced

silenced ministers endeared them the more to the people, who followed them into the fields and woods to hear the gospel. The breach became now irreparable, and gave rise to that separation which still divides the Church of England.

The history of our country from this period to 1610, presents one continued scene of episcopal tyranny and persecution, especially under the primates Whitgift and Bancroft, whose sacerdotal robes were stained with much blood. Nor did the accession of K. James to the throne of England produce any healing measures. The nonconformists were high in their expectations from him, as he was bred a presbyterian, and had declared the Church of Scotland to be the purest in the world. But they were much mistaken, for he changed his principles, if ever he had any, with his country. His reign was one continued scene of luxury and ease. As he suffered churchmen to act as they pleased, no concessions in favour of separatists could be obtained. These being wearied out by an unavailing contest with arbitrary power, meditated a place of retreat.

About the year 1607, a few of them went over from Yorkshire to Amsterdam. Some years after, the Brownists, so called from their leader, embarked for Leyden. These had suffered more than other nonconformists, their opinions being more inimical to episcopacy. They denied the Church of England to be a true church, and her ministers to be regularly ordained. They said her discipline was anti-christian,
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and her ordinances invalid. From these uncharitable sentiments however they happily departed, under the conduct of Mr John Robison, who succeeded Robert Brown, that furious bigot, in the church at Leyden. Mr Robison may be called the father of the Independents, as he struck into a middle way between the Brownists and Presbyterians. He acknowledged the reformed churches to be the churches of Christ, and joined with them in word and prayer, but not in sacraments and discipline. He maintained that every particular church or society of Christians had a compleat power within itself to choose its own officers, administer all gospel ordinances, and exercise all acts of authority and discipline over its members; and that consequently it was independent of all classes, synods, convocations, and councils; although he allowed the expediency of these for reconciling of differences, or giving advice, but not for exercising any act of authority. These were some of the leading opinions of the first emigrants to North America in 1620, after they had continued at Leyden ten years.

The times became still worse under King Charles I. who succeeded his father in 1629. Bishop Laud now got the direction of church affairs, who, altho' a patron of learning, was one of the most wretched politicians that ever disgraced the council board. America owes its speedy population to this prelate, who screwed ecclesiastical tyranny to its utmost height. His design, saith the historian of those times, * was to make

* Compleat Hist. of Eng. Vol. III. Page 85.

make the Church of England rival that of Rome in point of splendour, and the bishops as absolute as the pope and cardinals. The ecclesiastical commission court resembled that of the inquisition; the will of the bishops was here a standing law, that touched the lives and liberties of men.

Three fourths of the clergy of the Church of England in those times, it is said, were Calvinists in their sentiments * but the favourite bishops being Arminians, they prevailed with the king to forbid the former to preach upon election, or any of the five articles about which they differed from their brethren, whilst the latter and their adherents were allowed to enveigh against these doctrines with all freedom.

The hardships that men were exposed to, who were so unhappy as to differ in opinion from those in power, dispose us to thankfulness for the peace that now obtains among all parties. To insist longer upon this subject would administer little to the satisfaction of my readers. Suffice it to say, that neither learning, nor piety, nor diligence and success in the work of God; nor any other qualification, could save a man from ruin, that scrupled conformity to episcopal injunctions. Fifty godly ministers were suspended or excommunicated in the bishopric of Ely, because "they used extempore prayer before and after sermon, and refused to read the book of sports, &c." No wonder the leaders of the church were universally hated, who drove so furiously that the whole nation groaned under their oppression.

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* Neal's Hist. of New-England, Vol. I. Page 120.

To this alternative they were compelled, either to draw the sword in defence of their rights, whereby the nation would be involved in all the miseries of a civil war, or to seek an asylum in some distant land. Mr White, minister of Dorchester, is among the first mentioned at this period, who chose the last of these. Shocked at the scenes of blood exhibited in this obstinate struggle for religious liberty, and encouraged by the success of the Plymouth colony established after much labour and fatigue, he meditated a settlement for the silenced ministers in Massachusetts Bay. Emigrations to that place began as early as 1625, but the first settlers being few in number, with difficulty maintained their station and kept themselves alive. A letter from Mr White, when they were preparing for a return, encouraged them to wait for the arrival of their friends; with whom a patent from the king, provisions and goods of every kind were promised. This charter is dated March 4, 1628; containing, amongst many other ample privileges, "a power to elect their own governors, and liberty of conscience to worship God as they thought proper."

Strange! that what was accounted worthy of death at home, should be made lawful by royal authority in America! We are hereby taught, that princes mind but little what the discipline or doctrines of the church are, as contained in scripture; but will always countenance and support that scheme which is most favourable to their system of politics. But however fond the rulers were to get quit of these troublesome men,

men, as they called them, yet they soon found their mistake : In a few years, society being drained of her most useful members, a proclamation appeared, "to restrain without a licence the transportation of his majesty's subjects." Eight ships, with many gentlemen, baronets, and amongst others the famous Oliver Cromwell on board, were now on the Thames, ready to sail for New England, but prevented by this mandate.

But it is time we should now speak of the nature of the country that received them. Every man is tied by the strongest motives to the place of his birth. The proposals of removing to a distant land, where friends have gone before, and trade invites, may readily be accepted of : but when we contrast a cultivated and fruitful country with a waste and howling wilderness ; a society, polished and defended by law with cruel and untutored savages ; the alternative when considered, will shake the strongest resolution. We pity the unhappy crew, who are obliged to land on an unknown shore for fresh provisions ; exposed to the monsters of the forest ; without houses to cover them, or friends to console them ! These may, after procuring a temporary relief, return to a more hospitable land. But our American friends had no such hope : they were obliged to maintain their station or perish in the attempt. May they long enjoy the liberty so dearly earned !

The description Lord Anson gives of Tinian, an island in the South Sea, is directly opposite to the ac-

count which truth obliges us to give of the great continent of North America. Instead of exhibiting a picture of paradise, consisting of verdant plains and lowing herds, it represented a horrid and dismal prospect of endless ragged forests, dark and impenetrable thickets, the haunts of fierce animals, which with the woods that concealed them must be rooted out with danger and toil. This new world is studded with lakes, some of them of more extent than this island, striped with rivers the largest in the world, and indented with many spacious bays. So that it seems designed by the author of nature for the seat of a great independent empire. But we hope, for our country's sake, that this event is yet far off.

That which struck the English with the greatest horror, was the sight of the many wretched human creatures that lined the banks of the river where they landed; either entirely naked, or shagged with the skins of wild beasts; talking in a hard and uncouth language, and addicted to the worship of Devils. Although they appeared to be many in number, yet, as our countrymen learned afterwards, little more than one in ten escaped the devastation of a plague that had lately raged; which however hard to the natives, was a favourable circumstance to the strangers, who would otherwise, it is probable, have been swallowed up.

How any of Adam's posterity could be conveyed to the western world, before the Europeans visited it, and without the help of an improved navigation,
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is a matter yet undecided.- From the first numbers of a history of America now publishing, it appears, that the author believes they are a race of men different from Adam and his sons: which he endeavours to prove by the characteristic differences between them and the other inhabitants of this globe. But no such doctrine can be admitted by those who believe the Bible, which informs us, that we are all descended from one father; and that the flood in the days of Noah was universal, so that the whole human race sprung a second time from one pair. As to the time, the place from whence, and other circumstances attending the first emigration from the great continent where the Ark rested, to the new world; these things are likely forever to remain a secret. It appears however from late discoveries that emigrations are possible both for man and beast: for either the kingdoms of Europe and Asia join the great continent of North America near the Pole,—or the seas are so narrow in those parts, that a passage on the ice or in small craft is very practicable. But the people of South America seem to have come from Africa or some polished nation not far from the Mediterranean; as appears from the description of Mexico when it became subject to Spain: where there were a regular government, elegant buildings, images and paintings not unskilfully executed.

Those on the North Continent with whom we have to do were of quite different characters. They seem to have been the most wretched of the human species;

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although living in a country which now affords the colonists all the conveniences of life, yet they knew not how to avail themselves of their situation. A few poles stuck in the earth and tied at top, covered with matts, serve them for houses. They have nothing to defend them from the cold during the winter which lasts nearly two thirds of the year, but a fire in their hut, and the skin of a wild beast thrown over them. Their ordinary diet is a spoonful of parched meal mixed with water, which will strengthen them for travel during the space of a day. If they are not relieved at the end of that time, some of them straiten their bowels by a girdle tied round their waste to prevent the gripings of hunger. They also eat the flesh of deers, mice, racoons, or other animals they catch in hunting. They have little knowledge in physic; the only rational method they use for removing bodily indispositions and obstructions, is the hot-house; which is a cave warmed with a strong fire of wood like an oven, about eight feet square. As many as it will hold get into it, sweat and smoke for some hours,—and then without receiving any harm plunge into a neighbouring brook.

They live in a country full of the best materials for ship-building in the universe, and yet they never saw a vessel of any size, until the first settlers arrived from Europe. Their wonder at the sight of such a monster cannot be described; nothing can surpass it but the fear with which they were affected when they beheld her gliding into their bay, and spitting fire with
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such a tremendous noise from her floating sides. They don't want the means of crossing rivers and narrow seas,—and that is in boats made of the bark or trunk of a tree : this trunk is either burnt into a hollow or hewed by tools edged with flint. Some of them to the Northward join the skins of wild beasts so ingenuously to the boat round the edges, and to one another with thongs, that they meet at the place where the rower sits, girding his body about the middle, so that the lower part of him is dry even in a rolling sea. We are told also, that when they are long out and weary with rowing they will retire to sleep in the bottom of the boat, the skins that incircled the man being tied in the inside over his head, so as to defend him from the surge that rolls over him.

There is no part of the world where less regard is payed to the weaker sex; whilst the lazy husband or father is lolling at his ease, and deeming every work beneath him but hunting or war, the poor wife or daughter is labouring in the cultivation of the ground or constructing their houses. They remain in one place until they have burnt up all the adjacent wood, and then remove to another. As they know of no other reason for the change of habitation, they ingeniously supposed that the reason why the English came among them was the want of firing in their own country. Their division of time is by sleeps, moons, and winters : by lodging in the open air, they have attained some knowledge of the motion of the stars ;
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and it is remarkable that they call Charles's-wain by a word which in our language signifies the Bear,—a name by which Europeans distinguish it. Although there are two or three rocks in the country that have a few unintelligible characters engraved on them, yet the inhabitants are entire strangers to letters.

The first settlers enquired with much curiosity and exactness into their religion, hoping by this means to be informed from whence they came. And indeed if we may venture a conjecture of which some have set us the example, they appear to have been descended from some of the twelve tribes of Jacob ; who had by some unknown means, emigrated from the kingdoms of the East into which they were banished, to the great continent of North-America. But let their faith and modes of worship speak for themselves.

They believe in many Gods who made and govern the several nations of the world, and that every planet and every element is either a God, or hath one residing in it. But the great God over all resides in the South-west regions ; and they worship with their faces thither, as the Jews do towards their temple, in whatever part of the world they are. They are much given to dancing in their religion, at the appearance of the new moon, and they have feasts wherein they give portions to one another. They say we have immortal souls in us all, which if we are good shall go to a splendid entertainment with the God of the West, but otherwise must wander
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about in restless horror forever. The doctrine of the Resurrection they will not believe. They use many parables in their discourses; and often anoint their heads. They give dowries for their wives; and at certain seasons and for secret causes, oblige their women to live by themselves. They believe that two only were created at first, from whom all mankind sprung. They make a dreadful yelling noise over the dead. They believe in a devil and other evil spirits, and, impelled by fear of harm, are very careful to please them. They use prisoners taken in war with great severity, and then eat them greedily.

This was the miserable people whom Mr. Elliot, whose memoirs are now before us, generously proposed to bring to the knowledge of the truth; and if it were possible to save some of them. He had landed in New-England in November, 1631.—and according to his promise to some of the expelled brethren before they left Britain, he settled among them as their pastor, at a place called Roxbury; it was in the orb of this church that he shone as a star of the first magnitude for near three score years.

The first step that seemed necessary to be taken in accomplishing his merciful design of converting the Indians, was to learn their language; which bears no resemblance to any that is hitherto known. He perceived that they were so stupid and so destitute of a principle of curiosity, that they would be at no pains to learn the language of the strangers, nor acquaint themselves with the nature of their religion;

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he resolves therefore to study theirs, arduous and difficult as the undertaking must be. For this purpose he hires a native to teach him this strange and exotic tongue. With much skill and labour he reduces it into a grammar, which was published. The pronunciation is exceedingly harsh, and the communication of ideas very slow, on account of the uncommon length of some of the words: we shall give our readers an example of two of these at the bottom of the page *, with their signification in our language; which serves to shew, how persevering the zeal of our Apostle must have been, in acquiring the knowledge of it.

On the 28th of October, 1646, Mr. Elliot set out with three more in company, to meet a congregation of Indians, having before appointed the time and place. A large apartment was provided for them, and a great number of the natives assembled to hear this new doctrine, in which the strangers proposed to instruct them. It is to be observed that none of them had ever heard of Moses, Mahomet or Christ. There were a subtle, cruel, and ambitious sort of men among them whom they called powaws, or priests, who had great power over them both in things civil and religious: these pretended to be intimate both with the Gods and with Satan, and that they could procure blessings or bring judgments when they pleased. They were avowed enemies to any change in religion; forseeing

* Nummatchikodtantarnooonganunnonash, signifies *Our lusts*.
Kummogkodonattottummoctiteaongannunnonash, — *Our question*.

forseeing like the Pharisees of old, that if Christianity got footing, their craft would be at an end.

As a workman that needs not be ashamed, Mr. Elliot began like Paul writing to the Romans, by endeavouring to convince them that they were all sinners before God. For this purpose he explained the Ten Commandments, enforced the obedience they require,—and insisted upon the curse of God unto which every transgressor was exposed. After having in this manner endeavoured to bring them to repentance, he introduced the doctrines of salvation, respecting the person, character, offices and atonement of Christ, concluding with the awful consideration of a future judgement, and an eternal state of rewards and punishments.

It is impossible to express the variety of passions, of joy, fear, curiosity, grief, that alternately appeared in the countenances of this audience: The subjects of divine revelation how great and important soever, make little if any impression at all, upon such as have been acquainted with them from their childhood; but the case is very different with those whose acquaintance with them commences at mature age. Their language will be, 'We have heard strange things to-day.'——As it could not be expected that this ignorant multitude could have a distinct knowledge of the doctrines of grace at one hearing, it was proposed that they should ask Mr. Elliot and his companions, the meaning of such things as they could not comprehend. The questions they proposed were

so artless and simple, that we cannot help inserting a few of them; they serve to shew us, that this unpollished people gave more heed to what was spoken, than some Christian congregations amongst ourselves.

Questions, ‘Whether Jesus Christ could understand prayers in the Indian language?—‘How dare men make an image of God, seeing it is so expressly forbid in the 2d commandment?—‘Whether if the father be wicked and the child good, God will be offended with that child, seeing it is said in the same commandment, “he visits the iniquities of the fathers upon the children?”—‘How did the whole world become full of people, if they were once all drowned by a flood?—‘Whether it is not too late for an old man who is near death to repent and seek after God?—‘How comes it that the English know more of Christ than they, seeing they had all but one father?—A certain woman asked them, after a few sermons had been delivered, ‘Whether she prayed when she only joined with her husband in his prayers to God?—and ‘Whether his prayers availed any thing, if he continued to be angry with his wife and beat her?’

As men must first be civilized, before the fruits of Christianity appear, our Apostle endeavoured to bring the praying Indians, as they were then called on account of the novelty of the practice, into regular societies. He pointed out a place in which they should build a town, which they called *Noonatomen*, that is *rejoicing*. So thankful were they for the *glad tidings*, and the happy change from a roving savage state, to a decent

decent settled habitation. In a short time, many of them were cloathed in the English fashion, and their women learned to spin and perform other works of housewifery.

Nor was Mr Elliot's labours confined to one place; he travelled into all parts of the Massachuset and Plymouth colonies, even as far as Cape Cod,—offering to preach the gospel to as many of the Sachems and their subjects as would hear him. For many days and nights together, he had no change of dry raiment, exposed at the same time to perils in the wilderness, and to perils from the Heathens. For the Indian Priests and Princes conspired against him, and he would certainly have been put to the most tormenting death, if they had not been awed by the power and strength of the English colony. Nor is it to be wondered at, considering the strong predilection in every man for the religion of his ancestors, and the prejudices of education in favour of received tenets; which make it difficult to overturn an established system of religion however absurd. The prince was jealous of his prerogative, and the priest of his gain, and both conspired to stop the progress of the new doctrine. It must be confessed that many of those praying Indians, ceased to contribute so liberally for the support of their despotic sovereigns, as soon as they learned from scripture that kings should reign in righteousness. It is no wonder that an absolute prince whose will is the law, should wish to keep the religion of the bible out of his dominions,

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which opens men's eyes to see, that their rights are destroyed by the unlawful exercise of his power.

Mr Elliot's reply to an Indian prince, who threatened his destruction if he should dare to preach any more in his bounds, deserves to be written in letters of gold. "I am employed in carrying on the work of the Great God, and do not fear all the Sachems in the country; I am resolved to persist in my undertaking, and let any of them touch me if they dare."

—The converted Indians who resided among their brethren in the desert, were now exposed to great danger, by the intrigues of their priests, who destroyed some of them privately, and made others believe that they could deprive their enemies of life, at whatever distance; which obliged many to fly to the colony for protection, or to conceal their sentiments for a time. Yet notwithstanding all these discouragements, Christianity began to obtain in several parts of the country, and in 1651 a new town was built consisting of three long streets on the banks of Charles-River, called Nantick. Here, as in other places, they cheerfully submitted to a form of civil government prescribed by Mr Elliot, consisting of a few simple and easy rules, which seemed highly necessary for them who had hitherto been subject to no law for conscience sake.

As the establishment of schools is of the highest consequence in spreading the knowledge of the truth, they were immediately begun among the Indians, and the Bible, Catechisms, and other practical books, were

were translated into their own language : Some of the more ingenious that were received into those schools, made such proficiency, that they soon became teachers of others. We shall gratify our reader's curiosity by inserting a sermon of a native Indian, delivered on a day of fasting and prayer on account of excessive rains, November 15, 1658. Although it wants the elegance of expression, yet it breathes a spirit of piety not inferior to some preached on this side the water.

The EXHORTATION of NISHOKOU,
from Genesis viii. 20, 21.

And Noah built an Altar to Jehovah, and he took of every clean beast, and of every clean Fowl, and offered burnt Offerings on the Altar.

And the Lord smelt a sweet Savour, and the Lord said in his heart, I will not again curse the Ground, — &c.

“ A little I shall say according to that little I know.

“ In that *Noah* sacrificed, he shewed himself thankful ; in that *Noah* worshipped he shewed himself godly. In that he offered clean beasts, he shewed that God is an holy God, and that all that come to God must be pure and clean. He knew that we must by repentance purge ourselves, which is the work we are to do this day. *Noah* sacrificed and so worshipped, This was the manner of old time. But what sacrifices have we now to offer ? I shall answer by that in *Psalms*. iv. 5. *Offer to God the sacrifice of Righteousness.*

righteousness, and put your trust in the Lord. These are the true spiritual sacrifices which God requires at our hands, the sacrifices of righteousness; that is, we must look to our hearts and ways that they be righteous, and then we shall be acceptable to God when we worship him; but if we be *unrighteous, unholy, ungodly*, we shall not be accepted, our sacrifices will be stark naught.

“ Again, We are *to put our trust in the Lord*; Who else is there for us to trust in? We must believe in the word of God; if we doubt of God, or doubt of his word, our sacrifices are little worth, but if we trust stedfastly in God, our sacrifices will be good.

“ Once more, What sacrifices must we offer? My answer is, we must offer such as *Abraham* offered; and what a sacrifice was that, we are told *Gen. xxii. 12.* *Now I know that thou fearest me, seeing thou hast not withheld thy son, thine only son from me.* It seems he had but one dearly beloved son, and he offered that son to God, and so God said, *I know thou fearest me, behold a sacrifice in deed and truth!* Such an one must we offer, only God requires not us to offer our sons but our sins, our dearest sins. God calls us this day to part with all our sins, though never so beloved, and we must not withhold any of them from him; if we will not part with *all*, the sacrifice is not right. Let us part with such sins as we love best, and it will be a good sacrifice.

“ God smelt a sweet savour in *Noah's* sacrifice, and
 so

so will God receive our sacrifices, when we worship him aright : But how did God manifest his acceptance of *Noah's* offering, it was by promising to drown the world no more, but to give us fruitful seasons. God has chastised us of late, as if he would utterly drown us, and he has drowned, and spoiled, and ruined a great deal of our hay, and threatens to kill our cattel. 'Tis for this that we fast and pray this day ; let us then offer a clean and pure sacrifice as *Noah* did, so God will smell a favour of rest, and he will withhold the rain and bless us with such fruitful seasons as we are desiring of him."

Time would fail us to be particular on this subject ; the virtues exercised by this great man were so many and conspicuous, that it would fill a small volume to do justice to his memory. Suffice it to say that Mr Elliot's name will be long remembered by the pious Indians, whose fathers have told them what he did for their sake. After planting many churches, bringing them under a strict but godly discipline and ordaining pastors in them, the time drew near that he should receive his reward. It was said of Tiberius, and is true of many wicked men, that their vices increase with their years ; but it was otherwise with the apostle of the Indies, whose virtues shone brightest at the close of life. What is fabulously said of the swan was true of him, that he sung sweetest in his last moments. After many prayers and serious advices, he died about the 90th year of his age.

Affist

Assist, my muse, preside o'er every line,
 Whilst I record THE HIST'RY OF THE VINE.
 * This tender plant did once in Egypt stand,
 Defended by JEHOVAH's powerful hand :
 Arabian desert next did it sustain ;
 Convey'd from thence to Canaan's fertile plain :
 Seven nations were expell'd their native ground,
 That ample space might for this vine be found :
 Its roots did strike ; the spreading branches fair
 Did fill the land ; or waving high in air,
 Look'd down with wonder, on the mountain's head,
 And veil'd its summit with their ample shade.

But now my plaintive muse in every line,
 Narrates the *adverse* hist'ry of the vine !
 Not long in rich and fertile Palestine,
 This plant in wonted strength and bloom was seen ;
 Its leaf decay'd, in weak and sickly plight,
 Fruitless it stood, unpleasing to the sight :
 With fire scorch'd, devour'd by savage hand,
 Or borne by force into a foreign land ;
 There in two long captivities to pine,
 And when restor'd, was still a fruitless vine.
 Of this no more, its changes nor the cause,
 Until in gospel times it planted was.

He that in brightest glory now doth shine,
 Whilst here on Earth declar'd himself,—THE VINE,
 Whose branches did, by rapid course, extend
 From land of Jew'ry, to Earth's utmost end.

Britain

* I need not inform my Christian readers, that there is in these verses an allusion to the eightieth Psalm.

Britain with joy the blessing did confess,
And shook with fruit, instead of barrenness.

But length of time, what will it not produce !
This noble vine endur'd severe abuse :
Cramp'd in its growth, it bent its sorry head,
And by oppressors fury oft did bleed.
Wearied at length ; sweet freedom to regain,
A branch convey'd itself o'er WESTERN MAIN,
To foreign soil, which late had been explor'd,
Under the auspice of its SAVIOUR, LORD.
By him secur'd, and water'd by his grace,
It found in desert land a quiet place :
Tho' oft by native Indian rage assail'd, *
This infant plant o'er all attempts prevail'd.
By Elliot's labours savage tribes are made,
To taste its fruit, and dwell beneath its shade ;
Its fragrance sweet doth every care beguile,
And makes the barren wilderness to smile. †
Long may this vine New-England fields adorn,
And grow triumphant to the latest morn !

* As a proper conclusion of the life of Mr Elliot, we shall recite one of those remarkable dangers and deliverances above referred to.

In 1697 a large party of Indians came down upon an English colony at Haverhill ; and having killed or taken prisoners 39 persons, they made towards the house of one Dunstan, who being in the field, ran home to save, if it were possible, some of his large family, from the threatned ruin. He commanded seven of his children to make the best of their way to the garrison, about two miles distance. His wife had lain in about a week, and before she could get out of bed with the child, the place was surrounded. Dispairing to carry her off,

† Isaiah 35.

off, and resistance being needless, Dunstan was obliged to leave her in the enemies hands and try to save the children. With his horse and arms he got between them and the enemy, and drove the innocent lambs before him over the field, as fast as their little legs could carry them. The youngest was only two years old. The savages pursued, and attacking the rear of this little flock, were prevented by the father's stout defence from hurting them.

In the interim his house was plundered, and his wife and nurse carried off. The infant's brains were dashed against the first tree they came to. With their new masters those unhappy women travelled 150 miles in a few days. After they had tarried a little in an Indian family, it was resolved to carry them 200 miles farther, where an army of savages were to behold the tortures and death, which prisoners usually suffer. Whilst they were upon this journey, Mrs Dunstan observing that her keepers were all fast asleep April 30th, a little before day, encouraged her nurse, and an English youth that had been taken from Worcester eighteen months before, to stand by and assist her in putting them all to death. Each of them furnishing themselves with an hatchet, they dispatched ten of them with as many strokes; a woman and boy only escaping. After a long and perilous journey, they arrived at Boston with the scalps of the men they had slain. They received from the General Assembly fifty-pounds, for the heroic deed, and other presents of a considerable value from individuals.

*The Life of Mrs. JOYCE LEWES, wife of
THOMAS LEWES of Manchester, who
suffered for bearing Testimony to the Truth at
Litchfield, 1557.*

IF there is any part of the conduct and behaviour of mankind that peculiarly attracts the attention and excites the admiration of the angelic tribes, it must be the patient bearance of persecution for righteousness sake, with an account of which the historic page of every century is filled: in the perusal whereof we are at a loss to determine, whether the malice of the church's enemies, or the amazing perseverance of her members, hath exceeded. Certain it is, that of all the distresses and hardships that the human race were ever exposed to, those have been the greatest and most complicated which the martyrs have endured. Not content with the afflictions and miseries unto which our natures are unavoidably exposed, wicked men have conspired together to oppress the people of God with an additional load of woe.

That Adam's *sons* should be engaged in these tragedies, either to inflict torments or to endure them, is not so much to be wondered at, because their masculine courage prompts to great achievements; but that the *weaker and more timid sex* should either be so void of sympathy as to inflict horrid cruelties, or

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have fortitude to suffer the most complicated that hellish rage can invent, surpasses credit, if undoubted testimony did not confirm it. We find in the annals of this kingdom, a Queen whose robes were stained with the blood of many of *her sisters*: nor did she want agents to execute her wicked purposes. Most of the civilized nations have agreed to make the lot of *females* as easy as possible, endeavouring to supply by the exertion of masculine strength and boldness the want of these in *women*. That men's hearts should be steeled against the tears and cries of the *softer sex*, is the highest triumph of wickedness and the boast of hell. One of the many examples of this shall now be set before our readers.

In the fifth year of the reign of Queen Mary above referred to, we find Mrs. Joyce Lewes, a young lady indulging in all the soft and enchanting pleasures which are deemed innocent by a gay and thoughtless world; but to a heart that is tender and formed upon the principles of the gospel, such a course of dissipation wanteth not sin. She entered early into the married state; first with one Appelby, and upon his death with Thomas Lewes, during which time she went regularly to church like others without knowing why she did so. God who by a great variety of ways brings his people into a state of salvation, accomplished her conversion in a very extraordinary manner.

It happened about this time that Mr. Laurence Saunders, a man of great learning and piety was
called

called to seal the testimony with his blood at Coventry. His martyrdom, like events of the same kind, made a prodigious noise in that place, but especially in the ears of Mrs. Lewes, who, whilst others soon forgot it, by a succession of more trivial concerns, grew very thoughtful and anxious in her mind. She heard that he had laid down his life in defence of some truth about which he differed in opinion from the church, but could not imagine how any concern about those things should be so great, as to dispose a person to suffer death on account thereof. It is certain that the policy of Satan's agents in trying to root out Christians from the earth by persecution is wretchedly false, hath defeated its own end, and produced the contrary effect. What is said of the Israelites in Egypt, was verified also in the case before us, 'The more Christians were oppressed, the more they grew.' By acting these tragedies in public before vast crouds of people, the enemy thought that others would be deterred from making the same dangerous profession. But they were miserably disappointed: for as the phoenix is said to spring up out of the ashes of its dam, so, multitudes of young disciples were generated in the fire of persecution, and from among those horrid cruelties God raised up children, before whose eyes the crown of martyrdom appeared so glorious and resplendant, as to brighten all the dark scenes that lay in the way to it.

It was no doubt a pleasing confirmation of the goodness of the cause for which they suffered, that
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many who came full of prejudice against them, or merely to satisfy their curiosity, when they beheld the unrelenting barbarity of the persecutors on the one hand, and the amazing chearfulness, patience, and charity of the sufferers on the other, returned with full conviction of the great injustice done them, and that 'God was with them of a truth.' Their sentiments being immediately changed, they took part with the oppressed, and many of them shared their fate.

Nor was the heart affected by *seeing* only: the heroine of our story, and no doubt many others, were won over to the party of the afflicted by *hearing* also. But as rashness especially in what concerns salvation, is to be guarded against, Mrs. Lewes began to enquire for some person well acquainted with the points in dispute, by whom her judgment might be informed. She soon found one in the person of Mr. Glover who was equally eminent for his piety, and for the sufferings he endured on account of the gospel of Christ. She often resorted to the house of this good man, and spent many hours in hearing from his mouth the errors of the church relating to the Mass and Transubstantiation, and what he believed to be the doctrine of scripture concerning these things. Nor did he stop here, but reproved her with all freedom, for delighting so much in the vanities of a present world, and for living in the formal profession of religion without maturely considering the doctrines and duties of it. These and other seasonable reproofs affected the heart

heart deeply. She mourned for her sins with the sincerest contrition many days: resolving whatever should be the consequence to forsake all those practices that she now believed to be unlawful. Her soul was inflamed with the love of God and of truth; and she felt the highest indignation against all the impositions of church-men upon the consciences of others.

We have reason to admire the goodness of God in proportioning the trials of his people to their strength. With a mind thus fortified with love to God and zeal for his glory, Mrs. Lewes could bear the contradictions of sinners against herself. It was not long until these begun. Being compelled by the furious temper of her husband to go to church, she soon betrayed a dislike to the holy water * and other fopperies in the service of the Romish ritual. The bishop was soon informed of this disrespect shewn to the rites of his religion, and cited Mrs. Lewes to appear immediately before him. The summons fell into the hands of her husband, who at first took part with his wife, used the messenger roughly and sent him away. Soon after he returned with a citation to each of them. Mr. Lewes now finding that the matter

* A Receipt to make Holy Water—or the Popish form of conjuring it.

I conjure thee thou creature of water in the name of God the Father Almighty, and in the name of Jesus Christ his Son our Lord, and in the virtue of the Holy Ghost; that thou become a conjured water to expel all power of the enemy; and that from out of the place wherein thou shalt be sprinkled, may fly away and depart all phanticy, wickedness or craftiness of the devil's subtilty, and every foul spirit; that all such as be sprinkled with the same may be sanctified and purified; which thing we charge and command all priests to do.

ter became serious, apologized for his own conduct in the best manner he could, and left his wife to maintain the unequal contest alone. She was not so complaisant to his Lordship, but stoutly persisted in asserting that the church water was no holier than other, and that she brake none of the laws of God in saying so.

Although the bishop was highly offended by this sharp altercation, yet on account of her station as a gentlewoman, he gave her a months respite, binding her husband in the sum of one hundred pounds for her appearance. Whilst that time was elapsing Mrs. Lewes was not idle, but continued instant in prayer unto God that he would over-rule the matter for his glory, and forbid, that on account of any sufferings she should depart from him. Mr. Glover's experience was now much wanted. This good man took care among other things to caution her against vain glory, and too ardent a zeal for suffering, of which some have no doubt been justly accused, who grasped at the crown of martyrdom before their time, neglecting our Lord's command, 'When ye are persecuted in one city fly to another.' That she might have an opportunity of doing so, Mr. Glover knowing the unrelenting temper of the churchmen of that age, advised Mr. Lewes to contrive some way to save her, or to pay the hundred pounds rather than throw his wife into the fire. For he perceived by her resolute temper that she would fall a sacrifice to ecclesiastical tyranny. But the unfeeling monster would
by

by no means consent to it, although his affluent circumstances permitted him. On the day appointed he led his innocent companion, his own flesh and the wife of his pretended love, to the bloody tribunal; whilst she with a more than female courage resolved to forsake her dearest relations in the cause of religion.

The trial was short; after a few questions, she was sent to a prison which was replete with so much filth and corruption, that the maid who waited on her often fainted. After many examinations at different times, during which she acquitted herself nobly, her answers being rational and pertinent, she was brought before the bishop's judgment seat, who inveighed against her conduct in the most severe manner, "For not coming to holy church to attend upon the Mass and receive the sacraments as before." She answered, "That after mature deliberation she had resolved to take the word of God alone for her guide both with respect to faith and practice: That if the Mass* and the rest of the seven sacraments could be found there, she would most cordially embrace them and thankfully receive them, as the appointments of God, who alone hath authority to enjoin ordinances upon men. But if in that blessed book she could find no warrent for what he commanded, she begged to be excused, being resolved

* Masses were never used before the time of Gregory, six hundred years after Christ. The following is a true definition of them.

A Mass is a work or action of the priest, applied unto men for the meriting of grace, *ex opere operato*, in the which action the sacrament is first worshiped, and then offered up for a sacrifice for the remission of sins, *a peccatis & culpis*, for the quick and the dead.

solved to obey God rather than man.' We all know the opinion of Rome with regard to the scripture, "That it is not a compleat system of itself until it receive the additions which the church shall think proper to make to it, and that its authority and the meaning and interpretation of what it does contain, are what the church gives it." The bishop's answer was every way consistent with these strange tenets. "That if she believed no more than what the Bible, contained concerning religion, she was in a damnable case." At which saying the prisoner was so much moved, that forgetting her dependant state, and that her life was at his mercy, she declared, 'his words were ungodly and wicked.'

The trial being over, she was pronounced "An obstinate heretic, worthy of the flames," and a solemn sentence of condemnation ensued. The loathsome jail again received her for the space of twelve months longer. For the sheriff to whose care she was committed had come lately into office, and being averse to executions of this sort, as all men are except the thorough paced sons of hell, he insisted that the law could not compel him to put her to death in his time. But this forbearance was deeply resented afterwards by those in power, whose breasts, did not contain the least spark of lenity. During this long confinement which kept Mrs. Lewes from the heavenly bliss, after which she ardently panted, her behaviour and conversation were so truly pious and edifying, that those who visited her regretted sincerely the

the loss that Christian society was likely to suffer by her death.

The time now drew near when she should glorify God in the flames, and a writ for that purpose arriving from London, she called her friends together and consulted with them concerning the behaviour that was most proper for one in such awful circumstances, whereby God might be honoured, his people comforted, and his enemies, if it were possible, abashed and confounded. 'I am not afraid of death, said she, the shine of my Saviour's countenance diffuseth a splendor over the scene which would otherwise be dark and horrible. I see from the word of God that there is an election unto eternal life, and I have good reason to hope, that I am one of those who are interested in that privilege.*'

In the evening of the day that preceded her sufferings, two of the priests of Litchfield sent her a mes-

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* To a person who hath no idea of the consolations that accompany the sufferer for righteousness sake, but looks only upon his bodily distress, the answer of a worthy minister, Guy de Brez, anno dom. 1567, will appear very surprizing.

Being committed to the castle of Tournay, this good man was visited by many persons of quality, some to mock and others to mourn his hard fate. Amongst these was the Countess of Ren; who seeing the iron chain by which he was bound, said, Mr Guy, "I wonder how you can either eat, drink, or sleep in quiet; for were I in your situation, the very terror thereof would go well nigh to kill me." "O madam, said he, the good cause for which I suffer, and that inward peace of conscience wherewith God hath endowed me, make me eat and drink with greater contentment than those who seek my life: Yea, so far from being terrified with my chains, I take delight in them; they are better than so many rings of gold, for they yield me more profit. When I hear the rattling of my chain, methinks it is some sweet musical instrument sounding in my ear. This prison is a school in which I have learned many excellent lessons, that are taught nowhere else. The honours of martyrdom are engrossed by the Saints alone: The Angels envy us the glory of those sufferings, of which themselves are incapable.'

sage by the under sheriff, "That they were come to hear her confession and to administer absolution: and that they would be sorry she should die without these services." Her answer was, "That she confessed her sins to Jesus Christ, who alone knew their number and every circumstance attending them, and who alone had power to forgive them. As to the cause for which she was to die, she had no reason to be sorry for it, but rather to rejoice that God had counted her worthy to suffer shame for his name. The forgiveness derived from the pope she utterly detested."—The priests when they heard these things said, "That this bold and resolute answer was owing to the advice of her friends who pushed her on to this daring enterprize; but to-morrow would shew of what metal she was made, when she would be obliged to stand alone without any to console her." Upon this they departed, judging from themselves, and as every man will do who knows not the power of divine grace, that she would sink under these accumulated distresses, and betray the weakness of her sex. They were vexed also, that their absolutions, for which such high prices are often paid, should in this instance be so heartily despised.

She was remarkably chearful all that night, which was divided between reading the scripture, conversation and prayer; in which she expressed herself so fluently as to shew that the fear of torture did not disturb her. But at three in the morning the scene was changed, her prosperous state was succeeded by

a sharp conflict with temptation wherein faith gave place to fear.

The children of God have often found that the most furious assaults of the devil were reserved to the day of death. Knowing that his time is short, he exerts all his force and cunning. God was too much honoured by the martyrs, for Satan to let them die in peace. He not only raised a storm about them by blowing into madness the passions of men, but he suggested the most painful and distressing doubts within. Mrs. Lewes's case was this; she called in question her interest in the favour of God, which she had been in no fear about for many months before. 'How do I know that I was elected to eternal life, and that Christ died for me?' This was what distressed her exceedingly. If ever the assistance of friends is needed, it is at such a time as this: Such helpers were not wanting to Mrs Lewes. They put her in mind, 'That the best evidence of our interest in God's covenant, is to be able to apply some of the promises of it to ourselves: That grace must be traced to the fountain of it in election by following the streams backward to their origin, that issue therefrom. These streams run underground before conversion; then they break forth into open day, in all the subsequent acts of Christian obedience and progressive holiness.—If then she had been awakened out of a sleep of formal security, had been enabled to renounce the pomps and vanities of this world: If she had been led to the scriptures in quest of knowledge, had

had felt the power of divine love, and was ready to die rather than deny the Lord that bought her; what need was there for any other witness, the effects lead back to the cause."

These consolations operated powerfully, her peace was restored and her mind at ease by eight o'clock, when the sheriff entered her chamber hastily, and delivered his message in the following words: "Mrs. Lewes, I am come to bring you tidings of the Queen's pleasure, which is, that you shall live no longer than one hour in this world: therefore it nearly concerns you to prepare yourself." It is no disparagement to the character of our heroine to tell the reader, that these tidings delivered in such a hasty and unfeeling manner, struck her speechless for a time. She would have been more than human if this had not been the case. Death is an event so awful, that neither the goodness of the cause for which a person is called to suffer, nor the pains he hath been at to prepare himself, will prevent the shakings of human nature at its approach.

Mrs. Lewes was again assisted by a friend, who standing up, said; "You have good cause to rejoice that God is about speedily to remove you out of this miserable world, and as you have been a faithful witness to the truth, there is no fear but you will be received into the noble army of Martyrs, and be glorified together with them."—It soon appeared that her resolution was not in the least shaken, by the following words. "Your message, Mr. Sheriff, is welcome

to me, and I thank God that he hath accounted me worthy to set my seal to the truth, together with all those who were valiant for it upon earth, and who loved not their lives unto the death.'

The sheriff departing for an hour, returned with an armed band, to strike terror into the multitude which was very great, on account of the shocking usage this good lady met with from her brutal husband and unrelenting priests, and because of the high character she bore through that country. One of her friends desired permission to go with her to the stake, that by a few consolatory suggestions, he might contribute to render the small remains of life as comfortable as possible. It was granted, and the company set out on their way to the fatal pile: but the distance being considerable, one of Mrs. Lewes's friends sent for some water to be in readiness, lest the fresh air, from which she had been so long excluded, might occasion faintings. Passing through the town amidst a vast concourse of people, they arrived at the place of execution. There she offered up three prayers, each of a decent length; wherein with an audible voice she besought God to deliver this realm from the idolatrous mass, and from all the superstition and tyranny of the Romish church. At the conclusion of every prayer most of the people that stood around her said, amen. Yea even the sheriff uttered the same response, saying, amen. There was not only the tear of sympathy in every eye, but a strong conviction in every heart that she suffered for the cause of God.

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Her last action in this world was to take the cup into her hand, saying, ' I drink to all that unfeignedly love our Lord Jesus Christ : and to the speedy and entire abolishment of Popery in this my dear country. When she had done, her friends drank also. After that a great number, especially the women of the town did partake in this love feast ; for which they were threatned with persecution afterwards ; for the priests had not only appointed some to rail on her by the way, and to revile her as an heretic ; but one of those ministers of peace, sat with a table before him to mark the names of all that seemed to take part with the sufferer and drank of her cup. Those whose names he could not collect, he described by their dress. Although few of them were punished, yet there was a general search for them in Coventry and other places. Yea, the sheriff himself, although not overmuch compassionate, did not escape the frowns and menaces of those sons of darkness.

We come now to the last scene in this tragedy. Mrs. Lewes was tied to the stake with a chain : but there was no occasion for this precaution ; for she made no resistance nor attempt to escape. Her countenance was so fresh, chearful, composed and amiable, that many then present believed it was a supernatural brightness, like that which appeared in the face of Stephen, who stands at the head of the list of the grand army of gospel Martyrs. But all that can be inferred from the pompous account of those things which happened in the ages of credulity, is, that inward peace of mind, an assured reconciliation with

God and the firm hope of eternal happiness soon to be enjoyed, diffuse a lustre over the countenance, which some have called by too high a name, through admiration of the sufferer, in whom the terror of immediate death is supposed to take place of all other affections.

Be this as it may, the calmness with which this pious lady bore the approach of the livid, devouring flame, astonished every beholder. She was not seen to struggle nor move in the least, except by lifting her hands towards heaven. There was mercy shewn her in the suddenness of her death. We have read of some who were roasted so gradually that the marrow dropped out of their bones; but Mrs Lewes's friends were permitted to bring together such a quantity of combustible materials, that her body was reduced to ashes immediately.

Thus fell, a victim to the insatiable cruelty of Romish priests, one of the best of women—an ornament to the sex. May we all be Martyrs in resolution, as she was in reality! That when trying times come, which may be sooner than we are aware*, when
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* Time only can discover the effects which the late *bill* in behalf of the Roman Catholics will produce. It is true, the terms in which the oath is expressed which they are required to swear, previous to the enjoyment of the privileges specified, are such as secure the state from any danger, *if they are sincere*. It affords us likewise pleasure to reflect, that those of that communion having so long tasted of the sweets of civil liberty in a free country, are considerably changed in their sentiments, and abated in their zeal—otherwise they could not take the said oath, consistent with their principles, which we hear many of them intend to do. But whether they will not be succeeded by others from Rome of a more hot and bigotted disposition, is a matter of painful uncertainty. Many of their tenets, it is well known, are inimical to civil and religious liberty; and although they renounce and disavow these when they swear the oath, yet it is to be feared that either they or their successors may verge back again to the point from which they so lately departed.

the air is too much heated by the fire of persecution for nominal professors to breathe in, we may be found so stedfast and immovable in the love and practice of the truth, that our fortitude cannot be shaken, although assaulted and battered by all the engines of torture, which the fertile imaginations of the wicked can invent!

Let tears of sympathizing pity flow,
From every eye that reads this tale of woe!
Let indignation in each bosom rise,
'Gainst lordly priests that want to tyrannize!
Whose callous hearts, not warm'd by Christian love,
Nor female innocence nor beauty move.
Whilst blood of righteous men profusely flows,
The weaker sex, the rage of hell, oppose.
See Lewes in the midst of torture smile,
Her soul at ease, defies the burning pile.
A cloud of smok to Heaven her spirit bears,
The martyrs crown in glory now she wears,
Exempt from bondage, sufferings and tears.

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